

VOL XX

THE

NO 25

CHRISTIAN CENTURY

George F. Holt
TILDELL & CO. LTD.

JUNE 18, 1903

LEADING FEATURES

Covenant Keeping

The Visitor

Present Day Fruits of Hinduism

America's Danger From
Commercialism

"Ethiopia Stretches Out Her
Hands"

The American Christian
Education Society

Altar Stairs



PUBLISHED · EVERY · WEEK · BY
The · Christian · Century · Company
CHICAGO, ILLINOIS

SIXTH DISTRICT CONVENTION.

Arcola, Ill., June 30-July 1.
TUESDAY AFTERNOON.
(C. W. B. M. Interests.)

Bible study, C. A. Young, Chicago. Map drill on foreign fields, Mrs. Mostetler, Charleston. Map drill on home field, Mrs. Simon Riser, Paris. Address, "Young People's Work," Miss Lola Hale, Athens. "Needs and Possibilities of Sixth District," Mrs. Sue T. Odor, Decatur. Appointment of committees. Devotional, Miss Anna M. Hale, Athens. Address, Miss Davidson, Eureka.

WEDNESDAY MORNING.
(District Interests.)

Bible study, C. A. Young, Chicago. "What Are We Here For, Scope of a District Convention," J. G. McNutt, Newman. "A Word from the Counties," open meeting. Report of secretary, H. J. Hostetler, Blue Mound. "Practical Aid for Weak Churches," T. T. Holton, De Land. Discussion of district work, "A Field Secretary," A. R. Spicer, Rantoul. Bible study, C. A. Young, Chicago. State Missions, J. Fred Jones, Bloomington. State Sunday School Work, A. C. Roach, Kewanee. Illinois Educational Association, Mrs. S. J. Crawford, Eureka. "Effect of Modern Social Conditions on Problems of Church Work," J. W. Street, Danville. "Importance of the Offering for Illinois Missions," L. H. Otto, Shelbyville. Business reports of committees.

WEDNESDAY EVENING.
(Our Plea.)

Praise service, L. P. Kopp, Danville. "Use of Money in the Kingdom," W. F. Shaw, Charleston. Sermon, "Our Plea, Soul Saving or Church Building," O. E. Kelley, Mattoon. Closing words, L. T. Faulders, Arcola.

Entertainment furnished free except dinner.

Annual Report.

On May 31, closed our third year's labor for the Guthrie church. There were, during the year, 86 additions to the church at regular services. The church held no protracted meeting during the year. There were 38 additions elsewhere, making 124 additions for the year's work.

The church closed the year with all its obligations met and money in every treasury. The Ladies' Aid raised about \$450, the Sunday school \$225, the Endeavor Society \$141.25 and the Auxiliary to the C. W. B. M. \$165.57. Of this latter sum, Dr. W. W. Rucks gave the ladies \$100 for missions. The church gave for missions, from all departments, \$311.22. The heaviest burden, however, was the building of the splendid new church, which we have occupied for the past four months. I have recently delivered sermons to the Masonic bodies and to the Odd Fellows of our city, and I have been asked to preach a sermon to the retail clerks of the city on Sunday evening next. The work here has never been in so good a condition before as at the present. It is my pleasure to preach to the largest congregations that gather in the city for worship. The church is united and happy, and has the respect of the entire community.—J. P. Ogle.

Maysville, Ky.: One hundred dollars from our Sunday school, the largest in our history. Sixty per cent over last year.—J. G. Kackley, superintendent.

Christian Century Friends, Attention!

ALTAR STAIRS

A Thrilling and Artistic Story

By Judge Charles J. Scofield

DESERVES MORE THAN A MILLION READERS

THIS intensely interesting Serial Story, by the author of "*A Subtle Adversary*," will run for several months. IT IS FOUNDED ON FACT and teaches some of the truest lessons of life. We earnestly urge you to tell a dozen or more of your friends about this story in the Christian Century.

**10,000
NEW READERS
WANTED**

You can help us secure TEN THOUSAND NEW READERS. Fill the blank below with the names of persons to whom we will send the paper four weeks complimentary. If two of the persons to whom you recommend the Christian Century become regular subscribers, we will send you

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Tell four of your friends they can have the paper from now until January 1st, 1904 for only Fifty Cents each or
ONE YEAR FOR ONE DOLLAR EACH

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The Christian Century

Volume XX

CHICAGO, ILL., JUNE 18, 1903

Number 25

EDITORIAL

Covenant Keeping.

Our God is a covenant keeping God. If we are to be like him in character we must be a covenant keeping people. Civilized society is based upon the integrity of its citizens. Uncertainty in the business world, like instability in character, means disaster. "That man's word is as good as his bond" is a homely phrase which has a far-reaching significance. If our entire brotherhood is not shocked at the failure of a leading journal to keep faith with the Berkeley Bible Seminary, which it has greatly injured by publishing the false reports of an immoral spy, so much the worse for our brotherhood. It is becoming generally known that the paper is no longer Christian, not even "alien Christian," in its management, and is not responsible to our brotherhood for its covenant breaking. As a Christian people, however, we are responsible and can not afford to stand before the world as indifferent to covenant keeping. Our intellectual and moral integrity as witnesses for Biblical truth and Christian union are at stake. We have no question as to the final outcome. There are too many fair minded preachers in our pulpits and too many covenant keeping business men in our churches to let us question the issue.

In the judgment of many of the best friends of organized labor contract wreckers are the greatest enemies of the unions. Not only the letter but the spirit of a contract must be kept. A fair minded man who had for twelve years appeared for every reasonable measure introduced into the Massachusetts legislature for the betterment of the condition of wage earners said recently: "Since coming to Chicago I have been utterly astounded to observe how little attention is paid to the obligations involved in an agreement when it is made by many of the wage workers and the unions they represent. On every side I hear that fidelity to an agreement is regarded as a matter of caprice and that many of the men have no sort of understanding that upon this fidelity rests the whole structure of our civilization, industrial or otherwise." Recently in Chicago a laundry strike was settled after weeks of delay, causing many thousands of dollars' loss, both to employers and employees. Yet a large number of the men and even more of the women refused to abide by the decision. Representatives of the Federation of Labor who counselled moderation were treated with the utmost indignity by those who failed to appreciate the sacredness of a contract. The following vigorous statement by Mr. Berle should be carefully considered by our Christian workingmen:

"The difference between a civilized man and a savage rests upon the fact that you can, under certain conditions, predict what the civilized man will do, and this in turn rests upon his power to keep an agreement when he makes one. If the unions once permit the impression to get abroad that they have no respect for an agreement once entered into they will do themselves a damage and break friendships which their wisest leaders have been many years in building up. No reputable man with his senses about him can encourage and stand up for a crowd of contract breakers, whose word is worth nothing and who can not be trusted from one week to the next!"

"Let me not be misunderstood. The best and most careful of labor leaders know that what I have said is true, and are doing their best to stem the tide of contract breaking and infidelity to common honor between men."

"Let union men of all trades thoughtfully look these facts in the face. I know no state in this land where the wage workers are better off, more respected, and have a larger share in the general comforts and enjoyments of civilization than in the commonwealth of Massachusetts. But this is the case because they have been governed with singular moderation and wisdom and have steadily tried to harken, not to the voice of domineering braggarts, nor rejoiced in inflicting loss and humiliation upon their employers, but have relied upon that strongest of all allies in a good cause—justice. The errors hitherto made have not invalidated the essential principles of unionism. But the soundest principles can not stand wholesale violation in their operation by those who are supposed to represent them, just as the most difficult task of the church and Christianity itself is to rise above the selfishness and unchristian behavior of those who are often its official sponsors."

THE VISITOR.

To one who looks at the map of eastern Germany and Austria it would seem a strangely roundabout journey to go from Prag to Vienna by way of Nuremberg and Munich. Nevertheless there were reasons why we did not wish to omit the last named cities from our route, and could not well take them in any other order. It was, therefore, at the end of a pleasant stay in the old Bohemian city that we started one morning for Nuremberg, or, as the Germans prefer to call it, Nürnberg.

As our company consisted of three ladies, three boys, and two men, and as we had discovered the appetites of boys on a journey are something alarming, our first care in starting out on a day's trip was to provide a sufficient lunch. This meant an interesting expedition to the shops in the early morning. We usually procured a quantity of rolls, or "brödchen," and enough sliced ham, cutlet, Swiss cheese, and fruit to make up a mid-day meal. It is never quite safe to depend upon railroad eating places, and the hotels where we stopped wanted small fortunes for putting up our lunches. So we "shopped."

We soon discovered that those same boys were the most important and outstanding members of the party. When we went to hotels we always insisted that they did not count for much, and we should have correspondingly low rates to pay for them. This fiction was, I believe, invented by Muckley, but it was consistently and successfully urged. Sometimes when we pointed out to the porter or the concierge of the hotel that the boys were almost negligible quantities, he would smile knowingly and say, "But a boy eats twice as much as a grown-up"; but we rarely failed to make our bargains on the basis of half rates or less. As a matter of fact our party was too sizable and impressive to be permitted to go elsewhere!

But when it came to shopping we found that every member of the company, especially the boys, had a particular fad which he was bent on gratifying. One wanted all the different coin of each country we visited. Another was collecting stamps. A third went in for flags and hotel labels. One of the ladies was a glove specialist. Another always looked for stockings. One of the men got a cane in nearly every city we visited, and so it went, so that presently we found that "shopping" was a much more ambitious enterprise than buying lunch for the day. So it was only after these various weaknesses had been gratified and a sufficient amount of rations for the trip had been laid in that we started for Nürnberg.

* * *

We had already had enough experience with German and Austrian railways to know that, whereas one can travel a

reasonable distance on the German lines in third class coaches, those in Austria are far less desirable. But we had one distinct advantage in attempting the economy, made more desirable still by the fact that the free-ride age for children is passed much earlier in Austria than in Germany. Our advantage consisted in the fact that our party was sufficiently large to occupy an entire compartment. In this way we were reasonably sure to be free of undesirable fellow-travelers, which is of course the chief consideration in choosing between second and third class anywhere in Europe. Still other matters are to be considered in Italy and France, such as cleanliness and the time schedule, which rules out third class travel for all but those to whom it is a necessity. But we determined to take the third class tickets to Nürnberg, and started early for the station to be sure and secure a compartment alone. Our hand-baggage, of which we had a rather considerable quantity, was taken from the hotel by a porter on a hand-cart. At the station, only a short walk distant, he handed it over to another porter, who belonged to the place, explaining to us that he was not allowed on the platform. Of course that meant another tip! Then we went to purchase our tickets, and by the time we had succeeded in making the rather dense ticket agent understand about the half fares for the boys we discovered that the porter had taken all our hand-baggage to the register department, under the impression that it was to go in the luggage coach. Considering the total uncertainties of ever seeing it again if it were left to the tender mercies of an irresponsible baggage system, we proceeded to rescue it, and were fortunate enough to secure a compartment of which a lady and a very attractive little girl were the only other occupants. When we had disposed our luggage in the most effective manner the place looked formidably full. No one ventured to do more than look in.

* * *

One can hardly say too much for the efficiency and satisfactoriness of German and Austrian railroads, when once the few points that a foreigner must know to use them comfortably have been mastered. The American system of baggage transportation is practically unknown in Europe. The passenger consigns his luggage to the van or coach set apart for that purpose, but he alone is responsible for it. If it is sufficiently marked it will probably be put off at the proper station, but no responsibility is taken for it; and if at the end of the trip it does not turn up you are calmly told that it is lost, which does not quite mean that you will never see it again, but that the circumlocution office, which devotes itself to the recovery of strayed property, must be set in motion. At the end of a few days or weeks you will receive a "report" on the subject, and such missives will be sent you from time to time as the investigation proceeds, and you are invited to offer any suggestions which may, in your judgment, be of value. There is nothing, in the ordinary course of events, to prevent this correspondence from becoming protracted and voluminous. Of course if one is in a hurry for his trunks it is a bit inconvenient, but otherwise it is a charming system. The other chief disadvantage of continental railways is the frequent changes of cars necessitated in a journey of any considerable extent. With the exception of the *trains de luxe*, of which there is an increasing number annually, which traverse the entire distance between such cities as Berlin and Paris, Paris and Vienna, Ostende (for London) and Constantinople, Berlin and St. Petersburg, Milan and Berlin, or Vienna and Venice-Milan, the coaches are limited to the rather narrow territory within which their system lies. At the frontier, therefore, of one of these little kingdoms, you must take another coach.

But with these limitations, which are not felt by most travelers, since the average journey is a short one, and all Europeans have learned to look carefully after their own luggage, carrying as little as possible, since in Austria and several other countries no luggage is carried free—with these limitations, I say, one can not help admiring the business-like conduct of the railways. Every railroad man is a public servant, as responsible to the government as a postal official in America. The most perfect discipline prevails. Accidents are very rare. The block system is everywhere employed,

which, if not so elaborate as on some of our own roads, is none the less effective. Looking out from the rear of a train one sees that every half mile or so there is a small station, in front of which a flagman stands with his flag at attention till the train passes. He then takes a large red disc and sets it in the middle of the track behind the disappearing train, and not till he receives telegraphic word that the next station on the line has been passed is the red signal removed, allowing another train the right of way. But the most noticeable feature of these German and Austrian railroads is their prompt fulfillment of the time schedule. In all our traveling on this and former journeys on these railroads I have never known a train to be a moment late save twice, and then the delays did not aggregate five minutes. To an American who learns to regard the printed schedule of trains as merely a convenient point of departure, the variations from which may range from ten minutes to half a day, the change wrought by a system responsible to the government for safety and promptness is sufficiently gratifying. In Germany it is taken for granted that the delay of a train by any cause less grave than a serious accident is a public offense, calling for such discipline as renders an annoyance of the sort a disappearing factor in railway travel within the empire. We may yet reach such a point in our own land, but we have first to place the interests of the public before those of the railroads. In Germany the roads are the property of the people, and are for public convenience. In America they are still the property of a group of capitalists, and the public is a necessary convenience of the railroads, while its time interests, and sometimes even the comfort and safety, are matters of lesser moment. But we shall learn—slowly, perhaps, but surely—on this as upon other themes, and ought not to be ashamed to imitate the imitable features of that older Europe which is showing itself so quick and eager to copy many of our ways.

* * *

But all this time we have been delaying our departure from Prag, and as a matter of fact we got away very promptly. The day was cool, the country picturesque, and the journey one of interest, as we kept a sharp lookout for the historic objects such as castles, forts, cathedrals, and other items of regard, which the guide-books assured us were to be seen. On the same coach with us was a commercial traveler who had formerly lived in Chicago, and who gave us all the information we desired. When we passed through Pilsen he told us we had ten minutes to wait and urged us to get a glass of Pilsener beer, which he said was a world-celebrated product. We took his word for it and, much to his surprise apparently, did not take advantage of the opportunity. At a little town just across the German frontier we had to change coaches and pass through the customs offices, which was a very rapid and easily accomplished shift, and we were soon on the last part of our journey.

We reached Nürnberg about 4 in the afternoon, and Mr. Muckley and his boys took train immediately for Erlangen, a small suburb, where they were to spend the night with relatives. The rest of us went to our hotel, where we soon found ourselves in most comfortable quarters. The task of finding a hotel in each place visited is attended with a good deal of interest, some anxiety, and at times a good deal of excitement. Of course, one can purchase tourist tickets and get the hotel coupons which are provided by such companies as Cook and Gage. But there are a good many reasons why one would prefer to make his own hotel arrangements, not the least of which is a considerable saving in expense. Wherever we staid for any length of time we went to a pension or private hotel. Here the rates are much cheaper, the accommodations nearly as comfortable, and the tips expected very much more modest. But for a short stay a hotel is preferable. We sometimes had the advantage of suggestions from friends who had recently passed that way. In other cases we took the guide-books and selected those hotels that suited us best in situation and price. We rarely had any trouble in getting located, and have yet to chronicle a single unpleasant hotel experience. But the very enterprise of finding a hotel proved to be a very diverting occupation. We

soon learned to avoid the station busses of even the hotels we intended to patronize. Walking is excellent exercise after several hours of railroad travel, and very much less expensive; while if the distance is too great one can always find a train or carriage at a considerable saving.

By 5 o'clock we were established in our hotel quarters at the Wittelsbach, and had started out to see Nürburg, the story of which expedition must be left for another letter.

Vienna.

OUR OPEN WINDOW.

A city like Chicago has many dark pictures in the midst of many that are beautiful. The boulevards and parks are now robed in green, and the sweet scented blossoms are in evidence. Landscape gardening, the beautifying of the parks, seems to approach well nigh perfection in this city. Happy indeed should the thousands be who live near them, for they enjoy privileges not even accorded the lad who lives far in the dear old country home. In laying out the park system of Chicago the language of the Lord to the man whom he had placed in Eden applies. He was placed there "to dress and to keep it." This beautiful park system is kept and dressed in the most artistic way. The dark side of Chicago appears, however, when we think of the thousands who never have a day off to go to the parks, the children of the slums, who know not of the beauties of nature. Their lives have always been along hard lines. They perhaps have not seen anything more beautiful than the saloon, for it has given them shelter in the time of storm, a free lunch when hungry, and thus vice and crime goes on. When will the city be rid of this festering social disorder and chaos? Not until the Christianity of Christ shall get a firmer and deeper hold in this seething mire of wrong. It will come, it must come. If these wrongs exist the remedy is certain, and when Christianity strikes in sin and wrong will be driven out.

* * *

The ethics of advertising is not a matter to be lightly and carelessly considered. It has two sides to it, not necessarily a right and wrong side, but the side of the business management of all periodicals and the side that touches the public—the people who read. The readers insist on having a paper published at a minimum price, and the publishers have sought to render this service with the hope that a change would come by which church literature would advance to a reasonable price, but the advance has been slow and tedious. The condition now being faced is perhaps more the fault of the public than of the publishers. The change to the higher ideal now so much in demand can not be radical. It must come slowly, but surely. Meantime a campaign of education must be set in motion by those who plead for higher ethics in advertising. THE CHRISTIAN CENTURY, as is well known by its readers, pleads for the highest possible ideal in advertising consistent with a reasonable business policy and safety that will conserve the interests of its publishers and, above all, its readers.

GLANCE AT THE GLOBE

Secret vote by Chicago Laundry Workers' union believed to favor continued peace; second walkout declared to mean disruption of union.

Cotton exports for 1903 probably will break all records; total of \$308,748,095 to June 1 exceeds previous eleven months' records by \$5,000,000; all other articles eclipsed.

Five Chicago unions will try to force striking cooks and waiters to accept arbitration and avoid disruption; aid refused by other trades; cafes to open with nonunion help.

Aid for flood sufferers asked by Kansas City (Kan.) committee; homes of 7,000 persons destroyed and household goods and clothing washed away; serious distress threatened.

Governor Yates and Acting Governor Northcott censured by negro mass meeting at Chicago Institutional church for failure to punish Belleville lynchers; committee to urge action.

Assassination of King Alexander and Queen Draga accepted by Servian people, and selection of new king next Monday is awaited; army controlled by provisional ministry; talk of republic is heard.

Members of the governing board of the strikers appeared before every union that met yesterday afternoon and requested assistance. This was denied them, but with the promise that efforts would be made to bring about peace in time to save the cooks and waiters' union from disruption.

CONTRIBUTED

THE UNHEALED WOUND.

E. BRAKEMAN.

"His words were softer than oil,
And smoother than butter his speech,
But war was in his heart."—David.

The ugliest wound my bosom mars—
Unhealed amid life's battle-scars—
Wound deepest, nearest to my heart—
Wound burning still with ceaseless smart,
Was given by venom'd arrow sent,
Hissing from bow false friendship bent
By coward knave.

Had he who treacherous curved that bow
Been registered my open foe—
Defiant thrown his gauntlet down,
For poise of lance on equal ground,
The challenge would accepted been,
To cross with mine his javelin,
And deemed him brave.

But 'twas a brother—trusted friend,
Above whose couch with weary bend,
When fever scorched his wildered brain,
I oft to quench the furious flame,
Would lave his brow with cooling bath—
Night vigils keeps till danger past.
This wound he gave.

PRESENT DAY FRUITS OF HINDUISM.

W. G. MENZIES.

The past century has wrought wonders in India. Western arts and inventions have been adopted. Flint and steel have given place to lucifer matches for getting a light. The old methods of reckoning time are superseded by clocks and watches. Instead of traveling by palanquin and bullock cart the railway is adopted. The spinning wheel has given place to the steam engine which drives thousands of shuttles. Instead of copying page by page the printing press has been introduced. The newspapers which their forefathers knew nothing of are read by the modern Hindus.

Western sciences have also been adopted. The old stay at home methods of framing geography and astronomy have been abandoned for the sciences based upon careful observation and investigation. Political changes have also taken place. The rights of subjects are better understood and the people are gradually being intrusted with a large share in the government of the country. While sciences and arts have flourished and political changes have helped the country financially and otherwise, the great stumbling block to India's advancement and prosperity is her system of religion.

The greatest Teacher that ever trod the earth said, "By their fruits ye shall know them." This is an excellent criterion. The only safe rule in judging man, nations or religions. To read or hear of Hinduism is sad enough, but to meet it daily and behold its present fruits sends a pang of sorrow through the heart and a prayer arises for the hastening of that glorious emancipation from such a hopeless and cheerless system of belief and practice.

Hinduism produces debasing ideas of God. A saying familiar to all India's sons and daughters is this, "As is the God so is the worshiper." Nowhere is this so fully displayed as in India. The popular gods worshiped are recorded as having committed the worst of crimes, but are excused on the grounds that "to the mighty there is no sin." The responsibility of every crime committed by Hindus are excused on the ground of their god's example.

Thus in the name of religion they lie, steal, cheat, plunder, murder and plunge into crime. They look upon God as the originator of all evil and link his name with a falsehood. "Where there is faith there is God," is a saying daily uttered by some one in India. They believe God to be in everything. Believe a stone, a pig, a monkey, rat, cat, cow or any object to be God and it is God. With such a belief the Hindu has brought himself to the level of the brute beast. The worship

of their gods, the conduct of which blots the pages of history with crime, keeps their minds and heart polluted and darkens their sense of shame.

Hinduism breaks up family ties and destroys the God ordained relationship of brotherhood. Let a Hindu accept the teachings of Jesus and become a Christian and his friends will rise up in arms and mistreat him, calling the curses of their gods down upon his head. He is driven from the home as an evil and polluted creature. Hindus say that Christianity breaks up their families, but we lay this charge at the door of Hinduism, where it naturally belongs. The Hindu who becomes a Christian is naturally more loving and would gladly stay and help his loved ones into the true way of salvation, but they will not suffer him. Instead of Hindus regarding each other as brethren, as children of the same heavenly Father, some are considered so polluted that they are not allowed to come within certain distance of so-called high castes.

Hinduism produces poverty. It is estimated that there are over one million professional beggars in India, the majority able-bodied men. They travel from place to place, from house to house, begging, and the false charity of Hinduism relieves the able-bodied beggars that ought to be earning their living by the sweat of their brow. Their religions and caste feast encourages idleness and tendeth to poverty. Agriculture, the main wealth of any country, is despised by the intelligent and discouraged by being left only to the ignorant. Manu's code contains the following regarding agriculture: "Brahmans should carefully avoid agriculture, as it causes great pain and is dependent on other creatures." India would be doubly rich were she to improve agriculture and manufacture. But Hinduism blocks the way for such advancement. Hindus, above all other nations, spend money on jewelry and waste it on marriage display. Millions in this country are forced to marry their child daughters by their religious system when only earning at the rate of nine cents a day. In marriage display money there must be. If they have it not it must be borrowed, and this involves the paying of it back at a high rate of interest, and few of them ever prosper enough financially to free themselves from debt incurred in the name of their religion.

Hinduism, instead of remedying social evils, is their main support. It despises the thought of female education, and thus the daughters grow up to be ignorant and sit in darkness, looked upon as enemies of society and slaves to their husbands.

Child marriage is making India a nation of young mothers, who bring children into the world when they themselves are still undeveloped. Unable to control their offspring, they submit to the cruelest treatment at the hands of their own. With caste feasts, pilgrimages, etc., India is bruised and bleeding.

The Hindus have reached the lowest degradation in animal worship. Few sights are more pitiable than that of man bowing and worshiping the beast. Yet such are the daily sights witnessed in India in the name of religion. Even cow dung is supposed to be of such a hallowed nature that the ashes after burning, being sprinkled on a sinner, will convert him into a saint. Thus cows, monkeys, serpents and other species come in for a large share of homage from the Hindu. "By their fruits ye shall know them." Hinduism will never help the nation to rise higher mentally, physically, morally or spiritually. It is incapable of reform. Only when India turns her eyes and uplifts her heart in faith to him who said "Come unto me" will her longings become satisfied. To this end your representatives on the foreign field seek the continuance of your hearty co-operation and feel assured that it will not be withheld.

Rath, India.

Majority of modern Sunday schools declared by Profs. Burton and Shailer Mathews, University of Chicago, to be ineffective and far behind public schools in methods; teaching minister proposed as remedy.

Five important labor unions of Chicago will try to force the cooks and waiters to accept arbitration in adjusting the differences that have caused the strike which is being waged against the leading restaurants and hotels.

AMERICA'S DANGER FROM COMMERCIALISM.

CHARLES M. FILLMORE.

But undoubtedly the most noticeable and perhaps the most alarming indication of the growing dominance of the new potentate is the multitude of schemes that are set afloat and carried to a successful issue for enabling people to get rich quick. Fortunate, indeed, is the preacher who lives in such obscurity that he has not received numerous letters like the one from which the following extracts are taken; most fortunate is he who has not been inveigled into some such scheme. The letter from which we quote was received recently from the business manager of a religious journal published in Cleveland. It is one of many of the same general character received during the year. After speaking of the "large number of mining and other investment companies" which have been advertising in "both secular and religious papers during the past year," he says: "From the numerous inquiries made of me personally by clergymen concerning the reliability of some of the companies I am led to the conclusion that many of them are purchasing stock." And so, in order that the subscribers of his paper "might not be imposed upon by unscrupulous promoters," he had gone to the trouble to investigate some of these schemes and was able to recommend to his "dearest friends," and incidentally to preachers unknown to him, the particular scheme in which he was interested. Send him \$40, get 100 shares worth \$100, on which you would certainly make 30 per cent profits. Very innocent and catchy, is it not?

The number of schemes of this kind that have been launched during the past year or two is simply incalculable. And one of the most remarkable things about the whole business is that the sponsor for nearly every one of them is some preacher, evangelist, editor of a religious newspaper or some one else who is supposed to be devoted to persuading men to lay up treasures in heaven and not upon the earth. Now, I do not claim that these investment schemes are all frauds. On the contrary, perhaps one of the worst features about many of them, under the circumstances, is the fact that they are genuine. It may be that the Cleveland scheme will pay 30 per cent. But when I see the growing list of men who have been among our most prominent and successful preachers giving up the pulpit to push some of these schemes I feel that it would be infinitely better for the men themselves, for the church and for the world if their first investments, like the dollar that young Abraham Lincoln invested in a lottery ticket, had proven a losing venture. No doubt they would gain more in the end by the loss than they will now lose by their gains.

When we consider these things we cannot help but fear that our country is, indeed, in danger from commercialism. But there are hopeful conditions, which, in justice, must not be ignored. Among these must be mentioned the constantly increasing number of citizens who are genuinely patriotic, and in their desire to purify our municipal and national politics rise above partisanship. Under their tutelage we will yet demonstrate that the purification of politics is no iridescent dream and that civic duties are coincident with Christian integrity. There are papers and magazines not a few that maintain a dignified and noble ideal, and do not hold that the first concern is a big circulation and immense advertising patronage. It is a matter of especial complacency that there are many religious journals that have not lost their Christian integrity, but, having clean editorial hands, they are bold to expose the insidious pitfalls set to snare the feet of the unwary.

Perhaps the most encouraging feature of the whole situation is the attitude of the richest men of the world. One of them has become so radical as to declare that it is a disgrace to die rich. In a recent address to the students of St. Andrews this same millionaire said: "The thought that fills your heart and appeals to mine is of what value is material compared with moral and intellectual ascendency, supremacy not of the things of the body, but in those of the spirit. What matters what part of the world makes the most steel, iron, cloth or ships, if you produce the highest poets,

historians, philosophers, statesmen, inventors, teachers? Let others make more of the food for the body of man, if from you come the best books for his soul or the highest examples of lives grandly lived. Let more of the millions of the people of the world be clothed by other lands and other hands, as long as you educate and apparel the minds, leading men in the higher paths." Another of our multi-millionaires talks after this fashion: "Our ideal of success is wrong. Success is not measured by money. The poor man may be far more of a success than the rich man. What a contrast there is in the view of success of life as defined by Christ and the world's estimation of success in the present time! Humiliation and death itself are the condition of the success in the career of Christ, while to-day, in the world's eye, the successful man is he who has either won martial glory, achieved victories in statecraft, won laurels in a court of justice as a great lawyer, amassed great worldly goods or in some other way has strewn for himself a path of roses, surrounded himself with all the comforts of life, if not with vainglory and pomp. Such is the ordinary view the world takes of success nowadays."

These men are not theorizing about the highest ideal of success; they are practicing what they preach. No period in the world's history has been marked by such large giving as the beginning of this new century. In 1900 there was given for benevolent and educational affairs in our country \$62,461,304; in 1901, \$123,888,732; in 1902, \$77,397,167; or a total in three years of \$263,747,203. One man has given \$77,000,000 and is giving at the rate of \$5,000,000 a year. Truly, it looks as if this century would be marked by the giving rather than the accumulation of millions. There are too many facts to the contrary to justify us in saying that we are in no danger from commercialism. More and more we need to cultivate Lincoln's standard: "Between a man and a dollar I will choose the man every time." Goldsmith's declaration is still true,

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Where Mammon is god, manhood is gone. As plutocracy thrives democracy dies. Let the standard be exalted until we develop many an Agassiz, who, being approached by the agent of a lecture bureau with a very flattering offer to go upon the platform, greatly astonished that individual by saying, "I have no time to make money." So long as we can develop men of that stamp we are safe, and the number with such ideals is on the increase. As a nation we have passed safely through several periods of especial stress and danger. With every hour of peril there have been found those equal to the task of coping with every difficulty. The fact that our nation has new problems, is confronted by new dangers, is but a trumpet call to us to prove ourselves noble sons of noble sires, worthy of our blood-bought heritage. As we take pride in the courage and fidelity of our fathers, so we should live that posterity will take pride in us. In spite of all the dangers confronting us, nay, rather because of those dangers, this very period may be made the most glorious in all our history.

"Do thy part.

Here in the living day, as did the great
Who made old days immortal! So shall man,
Gazing back to this far-loomed hour,
Say: "Then was the time when men were truly men;
Though wars grew less, their spirits met the test
Of new conditions, conquering civic wrong;
Saving the state anew by virtuous lives;
Guarding the country's honor as their own,
And their own as their country's and their sons';
Defying leagued fraud with single truth;
Not fearing loss; and daring to be pure.
Those the great days, and that the heroic age."

President Roosevelt preached at dedication of Grace Memorial Reformed church, which he attends, on canticle, "Serve the Lord with Gladness." Brotherly help for newly arrived immigrants urged by him.

"ETHIOPIA STRETCHES OUT HER HANDS."

F. M. RAINS.

Africa is not only at our doors, but even in our homes and at our ballot box. The negro will never be exported or colonized. Both are a physical impossibility; either would be a moral wrong, and the prophecy of his extinction through higher education will never be fulfilled. He is a permanent part of the warp and woof of the republic.

To Christianize the 10,000,000 of our brethren in black is our first duty to them. To educate them is the imperative duty of the states and the national government. The southern states are doing well in this direction. In twenty-five years after the Civil War the South had expended in taxes for the education of the negro about \$120,000,000. The annual expenditure by taxes in the southern states for this purpose is now about \$6,000,000. This is a splendid record. There is nothing in history like the kindly treatment of the emancipated slaves by the southern people.

The Louisville Christian Bible School, now under the management of our Christian Woman's Board of Missions, closed its eleventh session with appropriate exercises in Odd Fellows' Hall, Louisville, Ky., June 4. It was an exceedingly interesting occasion. Some five addresses were made by as many students. It is a pity our whole brotherhood could not have heard them. Each address was a gem. You would probably not hear five better addresses by the students in any of our colleges. The subjects were timely and the addresses showed careful preparation and were delivered in splendid style.

In spite of most pinching poverty and many other stubborn difficulties, these brave young black men have fought their way to a fair education. All honor to them and to all who have in any way aided them. They are well prepared to go forth as preachers of the gospel to their own people in all the beautiful Southland.

I was not a little surprised and really delighted at the work being done by this school. Prof. A. J. Thomson, formerly of Hiram College, Ohio, and Abingdon College, Ill., is the principal. He is truly one of God's noblemen, a man of accurate scholarship, broad Christian culture, and unswerving loyalty to duty. There is not a missionary in all the heathen world doing a more heroic and important service. He is ably assisted by Octavia Singleton, B. L., who teaches preliminary studies. He is a well educated and a thoroughly consecrated negro. Last year eight states were represented in the student body of this institution.

Governor Bradley was present and made a telling address. C. C. Smith, corresponding secretary of Negro Education and Evangelization, made one of his inspiring and instructive addresses. His labor made this school possible. He has gone in and out before our churches, laying the deep needs of the negro upon their hearts and consciences. He has given more than a decade of unremitting labors to this cause. What a noble man he is! He is worthy of the unbounded confidence the churches give him. No truer and braver man ever served our brotherhood. History will accord him the highest rank among the servants of our churches.

In all the world-wide service of our Christian Woman's Board of Missions none ranks higher in importance and far-reaching results than the Louisville Christian Bible School. The institution needs money. Some good woman would enrich her own life and bless the world if she would give it \$50,000. Last year the northern Presbyterians gave \$4,000,000 to their theological schools alone. The time has arrived to pitch our giving on a higher key.

What will our people do for the outstretched hand of the deserving millions of Ethiopians in our own land who appeal piteously for help?

Think of life, how short it is; how much unavoidable bitterness it possesses, how much which it is easy either to bear or to chase away; and think how the power of affection can make all things right! Tremble before the chains of selfishness; free thyself from them by a new sacrifice of love and purify the heaven of home. Ascending clouds can easily expand into destructive tempest, or disperse and leave not a trace in the air. Oh! chase them hence with the powerful breath of love.—Miss Bremer.

THE AMERICAN CHRISTIAN EDUCATION SOCIETY.

W. E. GARRISON, PRESIDENT AMERICAN CHRISTIAN EDUCATION SOCIETY.

An important meeting of the board of directors of the American Christian Education Society was held in Indianapolis Saturday, May 16, at which action was taken on the resolution passed at the Omaha convention and at the Des Moines congress recommending the appointment of an educational secretary and the establishment of an educational day to be observed by the churches. Both of these recommendations were unanimously adopted by the directors, and steps were taken toward the selection of a competent man for secretary and the choice of the day.

The Education Society, according to the purpose of its founders and of its officers and directors, desires to supplement the agencies now at work in the interest of education among the Disciples of Christ not to supersede or absorb any of them. The first need of our educational institutions is a general and concerted campaign of education on the subject of education. The great body of our membership and the vast majority of our churches are practically indifferent to the whole question of Christian education. They are not prepared to deny any assertion of the importance of education, but they give to such a proposition only the assent of indifference. As for giving money for education, nothing is farther from the thought of most of even our liberal missionary churches. They believe in education, but they have not been taught that they are as responsible for the support of our colleges as they are for the maintenance of our missionary work, and that a starving college professor in one of our schools is not less a disgrace to the brotherhood than a starving missionary on a foreign field. Generous wealthy brethren have given occasional large sums, but the church as a whole has never backed its college with money.

The keynote of the Education Society's program is a closer touch between the colleges and the churches, and this closer touch should include two things—first, a better support of the colleges by the churches, and second, a more complete adjustment, wherever possible, of the colleges to the needs of the churches.

One or two of our most enterprising colleges have made no little headway in enlisting the active and systematic co-operation of the churches in their respective states. Such effort and the measure of success which they are attaining are a ground for encouragement. But the independent and discontinuous efforts of our various colleges cannot effectively grapple with the entire problem.

It is to be a large part of the purpose of the Education Society to lay upon the churches and upon the individual Christians—the average member as well as the wealthy member—the responsibility for the support of our educational work. We have no right to rely upon the millionaires for this any more than for the support of foreign missions. But it will add vastly to the strength of our appeal to the wealthy if we can show them that the church at large is interested in education and that the thoughts of level-headed men in moderate circumstances are showing their faith in the educational proposition by putting money into it in proportion to their means.

To accomplish this the society proposes to operate in two ways—first, by co-operating in a concerted effort with the representatives of our various schools; second, through the direct efforts of a secretary of education, a salaried field agent of this society, who shall devote his whole time to this work.

The first instruction to the field secretary will be that he is not to antagonize the agent of any of our colleges. It will be no part of his work to persuade men who are about to give money to some particular college to give it to the Education Society instead. What we primarily desire is not offerings for the Education Society, but offerings for education. Our purpose is not to build up a rich and powerful society, but to build up strong and well-equipped institutions of learning and to insure a close touch between these and the churches which they serve.

Yet the society wishes and expects to receive money.

Many churches, especially in states where there is not one college universally recognized as the state school, and many individuals who have either no special interest in any particular school or complex interest in more than one will be glad to have their offerings for education go into the treasury of the Education Society. This will be equivalent to allowing a board of unprejudiced brethren, well informed as to the work and needs of our various schools, to decide when and how the money can be used to best advantage in the interest of Christian education. The society will also need money to meet its own general expenses, such as the secretary's salary and printing and postage bills, possibly to appropriate for students' loan funds and for other special uses which all develop in the course of the work.

But in spite of these needs the society distinctly announces in advance that, in whatever money-raising campaign it may lead, contributors are invited to give their money directly to the colleges of their choice, if they have a distinct preference, and that those so contributing are counted as co-operating with this society as fully as though their offering went directly into its treasury.

Since the system of "days" for special offerings is in vogue and seems at present indispensable in most of the churches, it has been decided to appoint an annual "education day," on which there should be sermons on education and an offering from the churches—the offering to go, as before stated, either to some particular school or to the Education Society, as the donors prefer. This day will be chosen in consultation with representatives of the various colleges, so that their efforts may all be centered upon this same day. Churches which make their missionary and benevolent offerings in a lump and apportion them on a percentage basis will be urged to make a place for education in their schedule.

Efforts will be made to enlist all of our religious papers in this educational campaign. In urging this movement to secure a more adequate support for our colleges by laying the duty upon the rank and file of our membership, it should be kept in mind that such support will exercise a reflex influence upon the giving churches. To give to education is a step toward education. If such a campaign is successful it will mean more than money. It will mean that the colleges will be kept in warm and sympathetic touch with the churches, that there will be more and better trained Christian workers and that the churches will receive some of the uplift that comes with even a smallest outlook upon the world of education.

Be Not Dismayed.

SUSAN BENNICK.

O weary heart that makes no sign,
But buries care and grief;
That views the dark unnumbered clouds,
And ne'er can find relief.

O troubled soul, that sorrows shed
Their blighting rays around;
That cumbers every daily care
With darkness most profound.

O joyless one, that ne'er can find
One ray of hope or joy;
But in the sun's effulgent light
Sees shadows that annoy.

There is a rainbow in the cloud,
A balm for sorrows given,
A light that shines upon the road
That leads your steps to heaven.

"Look up!" "Lift up!" your burning eyes!
To Calvary's rugged tree,
And in his all-atonning blood
Be strong: *He died for thee.*

The noblest human life is not the life which has most of wealth or fame or rank or power or knowledge in it, but which has most of God in it, for we are made for him essentially and above all.

Prof. Otis Ashmore, superintendent of Savannah (Ga.) public schools, declared in interview negroes are deficient in reasoning power, and money given for their higher education is wasted; their memorizing ability good; training as mechanics best.

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ALTAR STAIRS

By JUDGE CHARLES J. SCOFFIELD

Author of
"A
SUBTLE
ADVER-
SARY."

The world's great Altar-stairs
That slope through darkness up to God.
—TENNYSON.

CHAPTER III.

An Evening at Mrs. Raymond's.



URING the next two weeks Mrs. Raymond apparently recovered the proper use of her mental faculties. Mr. Sterling visited her occasionally; but no reference was made to the wildness of her conduct or the unreasonableness of her words on the day of her husband's funeral.

One evening Mr. Sterling threw down his pen, and, without thinking of exchanging his dressing-gown for a coat, left the parsonage for the purpose of making another call on the mother and daughter.

Winifred Masters opened the door in response to the ringing of the bell, and received Mr. Sterling with cordiality. She had a warm admiration for the preacher, and her admiration shone in her eyes.

On entering the parlor the preacher saw at a glance why Esther had not responded in person to the ringing of the bell. She was seated on the farther side of the room engaged in an animated conversation with Harrison Masters. The latter glanced around the room, and then turned toward Esther again as if with the intention of continuing the conversation. But Esther crossed the room and gave her hand to Mr. Sterling with a kindly, grateful greeting. "If I had known you were at the door, I would have been more hospitable," she said. Then the eyes of the two men met. The minister bowed with cordiality; the lawyer with politeness. The former inquired for Mrs. Raymond, the latter crossed the room to examine a painting on the wall.

"Be seated, Mr. Sterling, and I will call mother," said Esther as she passed into an adjoining room. After a brief absence she returned and said: "Mother has a severe headache and cannot see you to-night. She is grateful for your visit, and asked me to tell you to call at some other time. She will probably feel better by morning."

"Let me not disturb her," said Mr. Sterling. "If there is nothing I can do for her, my mission has been accomplished by coming and showing my good-will."

He thought he saw something in Esther's face which indicated that a discussion of some grave subject had taken place between her and her mother, and that this had more to do with the failure of the mother to appear in the parlor than the head-ache which had been put forward by way of an apology.

In the meantime Harrison Masters had concluded his examination of the painting. Thereupon he seated himself near the center-table, and, taking up a work on the evidences of Christianity, began turning the pages with the air of one who is firmly resolved not to be imposed upon by the sophistries of such a book. Occasionally he paused to read a sentence, and then, with a smile of contempt, resumed the turning of the pages. In a moment Esther took a seat near him and interrupted his critical examination of her treasured volume.

For a moment Mr. Sterling looked with undisguised admiration into the face of Esther Raymond. Her loveliness had been spiritualized by her sorrow. Her dominant characteristics of resoluteness and intellectuality had been subdued, and she was now but a woman, tender and confiding, with the need of a strong arm to lean upon.

Then Esther faded away from before the preacher's

eyes as he beheld a God-given opportunity to preach the Gospel of the Lord. The circumstances seemed providential. Mrs. Raymond was not well enough to impose the restraint of her presence, and Harrison was too much interested in his conversation with Esther to think of interference. Winifred, responsive in temperament and deeply concerned as to the salvation of her soul, was at his side, an eager listener to whatever he might have to say. A constraining passion to save souls banished every inferior desire as he led his confiding friend to a seat on the stairway in the hall. Esther saw the holy fire burning in the preacher's eyes, and, with unerring intuition, divined the motive which prompted his withdrawal from the parlor. With sudden animation she revived the conversation with Harrison that the sermon in the hall might not be interrupted.

"Have you decided whom you will serve?" inquired Mr. Sterling of his companion in a low, earnest voice. "You must choose between God and Mammon. There is no middle ground. You cannot serve two masters."

Winifred did not answer. She was trembling with conflicting emotions.

"The Jews willed that Barabbas should be released and that Christ should be sacrificed," he said. "Whoever rejects Christ thereby crucifies him and chooses Barabbas. My dear friend, whom will you choose—Christ or Barabbas?"

Tears gathered in the fair girl's eyes and she covered her face with her handkerchief.

"I know you believe in the Lord Jesus," he continued. "It is unnecessary to rehearse the evidences to convince one who already believes. With you it is not a question of faith in Christ. It is not even a question of sorrow for sin. It is a question of resolution—of self-surrender. My dear friend, let me entreat you to heed the gospel call while you may."

"Oh, Mr. Sterling, you do not know what it would mean for me to become a Christian!" exclaimed Winifred in a passionate whisper, and looking at her companion with a pitiful expression. "You cannot understand my situation! If you did, you would pity me—yes, indeed, you would pity me, and judge me charitably!"

"I know one thing, Winifred, I know you believe in Jesus as the Christ, the Son of the living God."

"Yes, yes, with all my heart!" she exclaimed.

"And I am sure you would find true happiness in trusting and serving him."

"Oh, yes, Mr. Sterling, I am sure I would."

"Then why not seek true happiness? Why not follow the promptings of your better nature? Why not surrender to your Savior to-day?"

The tenderness seemed to fade from her face and she answered almost sternly:

"Because my father curses Christianity, my mother ridicules it, and my brother speaks of it with contempt. How could I expect to live a Christian life under such circumstances and with such associations? But that is not all. My father threatens to drive me from home and to disinherit me if I should dare to become a Christian against his will. And his will is unalterable—his consent will never be given. And I love my father, mother and brother, and it is hard to give them up for the sake of the Lord. That is my answer to your questions, Mr. Sterling."

"And yet if you would be saved, you must love the Lord more than these," said the preacher, gently and persuasively.

"What do you mean, Mr. Sterling?" asked Winifred impetuously. "Would you have me leave father and mother that I might become a Christian?"

"Yes, Winifred, if you could not become a Christian without leaving them. I would have you leave the whole world, if necessary, for the Lord's sake."

"That would be a great sacrifice," she said, with a sigh.

"Great blessings come only through great sacrifices," he said, feelingly.

"But why does the Savior require such sacrifices?"

"If there were no Savior, Winifred, your spiritual good,

even in this life, would be conditioned upon such sacrifices. If you would be allied with truth and righteousness, you must consent to be at variance with error and sin. If error and sin insist on driving you from home because you choose truth and righteousness, then you must leave home at whatever the cost. This is what Jesus meant when he said: 'He that loveth father and mother more than me is not worthy of me.' Love for the Savior must be the master-passion of the one who desires to be saved!"

"Ah! Mr. Sterling, you may be right theoretically. Martyrdom is easy enough at a distance, but very hard when close at hand. It would be a great trial to leave home. My parents are my dearest friends."

"Permit me to contradict you, Winifred. Let me speak plainly on this subject. Your parents are not your dearest friends if they would drive you from home for obeying the dictates of your enlightened conscience. They deny you, who are of mature years, both freedom of thought and action. They love themselves—their opinions, prejudices and hatreds—better than they love you. Hence, they are not your dearest friends. There is a friend who sticketh closer than a brother, who loves you better than he loves himself, and he is your dearest friend."

Winifred rose as though she would return to the parlor.

"Mr. Sterling," she said with dignity, "you speak altogether too harshly of my parents. I cannot submit to listen to such language, even from you. Excuse me, please, and I will join my brother in the other room."

"Wait one moment, Winifred," he pleaded, looking earnestly and pathetically toward her averted face. She felt the earnestness of his gaze, and the tears sprang into her eyes.

"You are yourself the accuser of your parents," he added, as she clasped her hands upon the banister, and inclined her head to hear what he was about to say.

"I do not understand you," she said.

"I mean this, Winifred: You said you would be compelled to leave home if you should become a Christian; let me withdraw all I have said, and let your own statement stand for the accusation. And let your father's opinion of the duty of a child in a similar case be your justification for becoming a Christian even against his will. You have heard your father speak of Amos Littleton?"

"Repeatedly," she answered.

"Then you have heard your father call Amos Littleton a patriot and praise him for his heroism. And who was Amos Littleton but a lad twenty-one years of age, who enlisted in the Union army at the beginning of the great Civil war, contrary to the express command of his father, and was driven from home because of his disobedience, without even an affectionate word of parting! He was faithful to his convictions of duty. He loved his country better than he loved his home. He died on the battlefield, unforgiven, and an outcast from his father's house. And your father has publicly applauded the young man for his patriotism, and condemned the elder Littleton for his disloyalty. And now, Winifred, permit me to say, in all kindness, that if loyalty to country is a higher duty than obedience to parents, still higher, immeasurably higher, than obedience to parents is loyalty to God."

Mr. Sterling paused. He saw in Winifred's expressive face a new-born resolution.

"You will come to church in the morning?" he inquired. "Not in the morning. It will be impossible."

"Then you will come to-morrow evening."

"I will if I can."

Mr. Sterling sprang to his feet, seized his hat, and left the house without another word.

Just as he was passing through the gate, however, he was startled by a light touch upon his shoulder. Turning quickly around, he beheld Mrs. Raymond. She wore a shawl over her head, and her figure and partly exposed face reminded him of the visitor he had seen in his yard two weeks before.

"Come with me to this clump of evergreens," she said; "we can talk there without being seen."

The preacher followed the woman unquestionably into the designated covert.

"I have been anxious to see you alone ever since I spoke to you so harshly two weeks ago," said Mrs. Raymond hurriedly. "I was tired, nervous and excited, and I may have said more than I intended or remember."

"I thought you were temporarily distracted," said Mr. Sterling kindly, "and so I did not lay much stress upon what you said. You seemed to think that I might seek to deprive you of your daughter, and I could understand how much a thought at such a time—the fear of the loss of your only companion—might make you imagine and say very strange things. I was not offended in the least, Mrs. Raymond."

"You might have had good reason for being offended," said Mrs. Raymond; "for I do not remember distinctly what I did say. It seems that I asked you what you were doing at my house, and who invited you to come, or wanted to see you, or something of that kind. If I did ask such questions, I did not mean to imply that you were necessarily an unwelcome visitor here. You may visit us freely provided you can do so without falling in love with my daughter. If there is any danger of that, Mr. Sterling, you must stay away."

"I would not make love to your daughter contrary to your wishes, Mrs. Raymond, and perhaps I would not do so even if you were willing. I have strange misgivings on the subject myself."

"It would be dangerous for you even so much as to admire her; for admiration might develop into love, and love would be sin—unardonable sin."

"Those words again!" exclaimed the preacher. "Why do you call love unpardonable sin? I thought true love was favored of heaven."

"I speak not of love generally—where there is no obstacle in the way—but only of love between you and Esther."

"Speak plainly, Mrs. Raymond; tell me the truth. Why would it be sinful for me to love your daughter?"

"Ah! Mr. Sterling, please do not insist on an answer to that question."

"Is it because you think Esther would be unhappy as my wife?"

"Say no more, Mr. Sterling, say no more. The bare thought of your marriage with Esther oppresses me. God forbid that such a sin should ever crush you down to hell!"

The preacher was startled at these harsh words from the lips of one who had ever been distinguished for the gentleness and refinement of her speech.

"You did not seem to entertain such feelings before your husband's death, Mrs. Raymond. I used to think you were not displeased with my attentions to Esther."

"I would have been if I had known then what I know now," said the unhappy woman with a sob.

"And what do you know now that you did not know then? Has your mind been disturbed by your husband's letter?"

"What letter?" she asked sharply, seizing the preacher's arm.

"That letter which he left for you in the private drawer of his writing desk."

"Who told you he left me a letter? Has Esther been talking to you about my private affairs?"

"She was very anxious concerning your strange conduct, Mrs. Raymond, and she mentioned the letter as furnishing a possible explanation of your sad condition."

"So you have been taking counsel with each other about me and my affairs. This is unfilial on Esther's part, and presumptuous on yours."

"Certainly no wrong was intended, Mrs. Raymond. Your daughter loves you dearly, and sought my advice as to how she might help you. She thought some great sorrow was weighing you down, and mentioned the letter in that connection. It was her love for you and her desire to help you which prompted her to approach me on the subject."

"Well, Mr. Sterling, if you will forget what Esther said about the letter—for the letter is personal and relates solely

to my private affairs—I will go back to the house feeling all the better for this interview. Only you must not approach my daughter on the subject of love or marriage, for if you do, you will forfeit my friendship for all time to come."

"I'll endeavor to respect your wishes, Mrs. Raymond. I would not do or say anything to displease you, or to jeopardize the happiness of your daughter."

At this moment Mrs. Raymond's quick ear caught the sound of the opening of the door and of footsteps on the veranda, and she nervously placed her hand on the preacher's arm and uttered a word of warning. Peering through the evergreens she saw her daughter standing in the door, and Harrison and Winifred descending the steps.

"Do not move," whispered Mrs. Raymond. "It would be difficult to explain the situation without telling too much."

The two stood, almost breathless, behind the screen of evergreens until the door closed and the sound of footsteps ceased. They were about to leave their covert when the door opened again, and Esther came out on the veranda. They saw her looking in every direction as if anxiously searching for some object in the dark, and heard her speak the word mother, softly, three times. Then she went back into the house without closing the door.

"Now go—at once!" whispered Mrs. Raymond excitedly, and giving the preacher a push. "She has gone to get her hat and cloak. She will be here before you can get out of the yard unless you hurry!"

Mrs. Raymond sprang forward and met her daughter on the veranda, and so engaged the latter's attention that she did not see the form of the man who was at the same instant hurriedly passing out of the yard.

The preacher went home more than ever convinced that Mrs. Raymond's mind was giving way under the pressure of some secret burden.

He could not believe that there was any sufficient reason why he should not marry Esther, aside from the question of the girl's own happiness and the mother's need of a companion; and the latter was no reason at all, for marriage would not necessitate the separation of mother and daughter. But he did not dare, in any view of the case, to presume that Esther did or could love him, or that it would ever be his privilege to call her wife.

After the preacher had so unceremoniously left Winifred standing in the hall at the conclusion of their conversation, she quietly returned to the parlor.

"Where is the preacher?" inquired Harrison in a bantering tone.

"He has gone home," was the answer. Winifred's face was burning, and her eyes avoided the gaze of her brother.

"Well, I am glad," said Harrison.

"And I am sorry," said Esther.

"He is bigoted and narrow-minded," said Harrison.

"He is too magnanimous to speak evil of another," said Esther.

"His mind has been dwarfed by the study of theology," said Harrison.

"His mind has been enlarged by the study of Christ," said Esther.

"He has begun with the proposition that the Bible is of divine authority," began Harrison.

"Which is the best of beginnings," interposed Esther.

"And his reasoning powers have become impaired in a vain effort to harmonize the Bible with philosophy and science," concluded Harrison.

"And I suppose you feel sorry for poor old Gladstone with his brain reduced to half size by the study of the Bible!" exclaimed Esther.

Harrison smiled admiringly. In his opinion he had outtalked, outwitted and outargued Esther, though she had acquitted herself well for a woman. But her sweet face and glowing eyes were filling his soul now with other thoughts than those of controversy. He was thinking that she might live within a stockade of Bibles for all he cared if she would take him with his skepticism into the charmed in-

closure. And it was not altogether pleasant to hear such unstinted praise of the preacher from her lips.

"Well," said Harrison, "I promise to do my best to admire this intellectual colossus, and, you know, doing one's best is doing well. But the man is such a crank! Say, sister, what was the distinguishing peculiarity of dress or speech this evening? You had him all to yourself in the hall and ought to be able to give us many interesting particulars."

"A dressing-gown," said Winifred quickly, for an instant tempted to smile. But then she recoiled from this temptation to levity into a deeper seriousness than before.

"I saw the dressing-gown," said Harrison, "and I suspected the straw hat. But what else? Did he talk in a sepulchral tone? Did he quote poetry? Did he make pretty love speeches? Tell us all about the performance in the hall, please."

Winifred's face grew pale and tears dimmed her bright eyes. The scene in the hall was too serious, too sacred, for trifling. She had choked back her emotion as long as she could, and the surcharged heart overflowed at her brother's light words.

The next moment Harrison took her in his arms and imprinted a kiss upon her pure brow. He loved her better than any one in the world, with one exception, and he reproached himself for having wounded her sensitive spirit.

Within ten minutes afterwards the brother and sister joined their father and mother in the parlor of Reuben Master's large, handsome residence.

(TO BE CONTINUED.)

PROF. COE ON CHRISTIAN UNION.

F. W. COLLINS.

A recent noteworthy book, and one that has attracted wide attention is "The Religion of a Mature Mind," by Prof. George Albert Coe, professor of moral and intellectual philosophy in Northwestern University. The book is marked by exceedingly fresh and vigorous thought on fundamental themes of religious interest. Of especial interest to readers of THE CHRISTIAN CENTURY will be Prof. Coe's words on Christian union, which I quote for the benefit of those who have not been so fortunate as to read the book:

"In all departments of human life it is the intention of Jesus that his kingdom should become an external and visible fact as well as an internal and invisible disposition of the heart. In the church the divine is incarnated. Whencever followers of the Christ live in communion with one another, there is the visible kingdom of God. This part of the kingdom, as well as other parts, is a growing, uncompleted life. The union of the disciples is only gradually achieved. But the inner principle of all the churches has in it a life that is bursting the bands of exclusiveness, and bringing in a higher and higher unity. The vital principle of all the churches will ultimately require of all of them that they surrender their own individualism in order to found a world-wide, visible fellowship. The union that Jesus had in mind when he prayed that all his followers might be one is a visible union, for it is to be to all the world a manifestation of Christ. Just as God was sensibly revealed in Christ, so Christ is to become visible to the world through the union of Christians. Such a union is bound to come through the very nature of the life principle involved in Christian discipleship." Pp. 180, 181.

Is not that a statement worthy of Alexander Campbell himself? Coming from such a source, with such strength of utterance and such confident hope, it is full of encouragement for those who have been preaching and praying and working for such a consummation.

Prescott, Ia.

The helpless predicament of the strikers appealed to the sympathies of the other unions, but failed to invoke a sentiment strong enough to tolerate violated agreements and broken faith with the restaurant and hotel proprietors. This came as a severe blow to the cooks and waiters, who already are torn by dissension and weakened by desertions.

AMONG THE NEW BOOKS

CHINESE HEROES: Being a Record of Persecutions Endured by Native Christians in the Boxer Uprising. By Isaac Taylor Headland, author of "Chinese Mother Goose Rhymes," "The Chinese Boy and Girl," etc. With illustrations from photographs. New York: Eton & Maines. Cincinnati: Jenning & Pye. 248 pages. Price, \$1.00, net.

This tastefully bound and beautifully printed little volume, with its many fine half-tone illustrations, is just what the title indicates. What Miss Miner's touching book does for the "Two Heroes of Cathay" this does for more than a score of equally beautiful and equally heroic characters. These stories are word pictures of the lives and sufferings of native Chinese Christians during the late Boxer uprising; and they are so graphic as to give one a real knowledge of their devotion and of the terrible fanaticism of the Boxer. These pictures ought to convince us that Christian missions pay, that Christianity is the hope of China, that her redemption will come through the Christian home, that human nature, good and bad, is the same for all ages and for all climes, and that Christianity is now as heroic as it ever was. It is also made clear that the union of Christendom is not hopeless. Even Roman Catholic and Protestant missionaries united to save their lives. Both will die for Christ, but neither for their creeds. Those who will die neither for Protestantism nor for Catholicism will, by and by, stop living for these, and live only for Christ. One hardly knows which to admire most in these Christian Chinese—their zeal and self-denial in peace, or their faithfulness and heroism in war. These stories will help the cause of missions and stiffen the backbone of our American Christianity. This is a fine book for the Sunday School and Missionary library.

SIX TREES. By Mary E. Wilkins Freeman. Illustrated by Broughton. Harper & Brothers, New York and London. 1903. Pp. 207. Price, \$1.25.

This little volume is made up of six short stories—"The Elm Tree," "The White Birch," "The Great Pine," "The Balsam Fir," "The Lombardy Poplar," "The Apple Tree." In each story the tree is made the center around which is woven the most interesting, amusing and yet touching sketch of people whose lives seem inseparable from that of the tree. One is refreshed and charmed by the reading of this original book, is brought more closely into touch with the life of "common folk," as some one has said, and is made to appreciate with a finer sense the beauty and inspiration of nature. The illustrations are fine and deserving of special mention.

WASHINGTON, ITS SIGHTS AND INSIGHTS. By Mrs. Harriet E. Munroe. Illustrated. Funk & Wagnalls Company, New York and London. 1903. Pp. 183. Price, \$1.00, net.

This work is a comprehensive history and directory of the capital city of the United States. One is given a good general idea of the city and its environments, after which the author takes up the different government buildings and others of importance and interest separately, interspersing these descriptions with bits of history and incidents of interest about prominent people. The work of the different government offices is fully explained, and the book is full of valuable information, written in a most entertaining style. The illustrations add much to the value of the book.

THE SUNDAY SCHOOL TEACHER. By H. H. Hamill. Fleming H. Revell Co., Chicago, New York, Toronto. 1901. Pp. 156. Price,

Every one acquainted with the facts knows that the skilled teacher is the urgent need of the Sunday School of to-day. The power of the Sunday school as an agency for religious progress depends largely upon the teacher. Professor Hamill has written this little book for the purpose of helping Sunday school teachers to do their work more effectively. It is intended to stimulate them by pointing out the possibilities of their service and to suggest methods of study and of instruction. Professor Hamill is a skilled and inspiring teacher. His book cannot fail to be of use to his fellow teachers.

THE TRUE ABRAHAM LINCOLN. By Wm. Elery Curtis. Illustrated. J. B. Lippincott Company, Philadelphia and London. 1903. Pp. 407. Price, \$2.00, net.

This work, one of the latest from the pen of Mr. Curtis, is indeed one to be coveted. The author's opening statement is that the work "is not a conventional biography, but a collection of sketches in which an attempt is made to portray the character of Abraham Lincoln as the highest type of the American from several interesting points of view." This comprehensive statement suggests the character of the book. As some one has said, it is merely a compilation of familiar material, but it is put in a style so simple, yet attractive, that those who read it will be charmed and inspired anew with the story of the life of Lincoln, so earnest, so simple in manner, so kind of heart, so stanch in purpose, so masterful at the time of crisis.

THE STORY OF THE MIND. By James Mark Baldwin. D. Appleton and Company. 16mo., pp. 236. Price, 35 cents, net.

The busy reading public are very much indebted to D. Appleton and Company for "The Library of Useful Stories" which they are issuing. These books deal with "various branches of useful knowledge, treating each subject in clear, concise language, as free as possible from technical words and phrases, by writers of authority in their various spheres." "The Story of Animal Life," "The Story of the Alphabet" and "The Story of the Solar System" indicate the broad field which they cover. The publishers are to be congratulated on securing such an eminent specialist as Professor Baldwin to write "The Story of the Mind." The first chapter—"The Science of the Mind"—deals with certain general truths which are preliminary to the story itself. The first is that the mind is not the possession of man alone; another is that minds differ very much in different individuals; and again a field which is yet but little known is the place of the mind in the world at large, and the newest of all is the action of the mind when they are thrown together in the crowd. These are all elaborated and treated in an exceedingly interesting manner. The chapters on "The Mind of the Child" and "The Training of the Mind" are of especial interest, and yet one can scarcely say that they are the most interesting. He concludes by giving a bibliography of the subject, which will be of value to many. It is a book to be read by preacher, teacher and parent. It is suggestive and stimulating—just the kind of an introduction to psychology that many have been looking for.

THE CHILD HOUSEKEEPER. By Elizabeth Colson and Anna Chittenden. Music and Songs by Alice R. Baldwin. Introduction by Jacob A. Riis. Fully illustrated. A. S. Barnes & Company, New York and London. 1903. Pp. 187. Price, \$1.50, net.

Those especially interested in the teaching of "housework" to children will find this little book most helpful, as it is full from cover to cover of suggestions and plans, for the carrying out of which specific directions are given. Every phase of house and home keeping is touched upon, and is made the more attractive to little folk from the fact that rhymes are given, many of them with music, setting forth each kind of work, and a special effort is thus made to impress the child with the idea of "making the home the cheeriest spot in the landscape." The book has a very attractive and appropriate cover and is withal a delightful production.

HORACE GREELEY. By Wm. A. Linn. Illustrated. D. Appleton & Company, New York. 1903. Pp. 267. Price, \$1.00, net.

This work is a study of the life of Horace Greeley, who is conceded to have been one of the foremost men of his time if not the foremost character. In the preface the statement is made that the "place to study Horace Greeley is in his newspapers," and the author proceeds to carry out this thought. A concise and thorough biography is given of this great man, so persistent in effort, so influential in politics, and yet "never satisfied with the position and influence he had gained by means of his editorial pen," dies of a broken heart because of his failure to bring his presidential campaign to a successful issue. The book is a valuable addition to the "Historic Lives Series" and like editions now on the market.

THE SOCIALIST AND THE PRINCE. By Mrs. Fremont Older. Funk & Wagnalls Company, New York. 1903. Pp. 309. Price, \$1.50.

The scenes and actions are in the early seventies at the time of the anti-Chinese labor agitation in California. The strongly contrasted characters of Paul Stryne, the leader of the laboring people, and Ruspoli, the conservative Italian Prince, are rivals for the hand of Theodosia Peyton, the daughter of a wealthy citizen. The admiration of the impressionable girl alternates between the two until overwhelmed by conviction of feeling she betrothes herself to one and then the other. The characters are well portrayed and with the many dramatic scenes, such as the orations on the "Sand Lot" and the jealous lovers' duel, the story is made exceedingly entertaining. The book is not socialistic, the underlying principles of the action are well brought out, and in these the author shows a warm sympathy for love as the highest impulse for action, also the error of following a leader rather than a principle. Withal, this novel contains much that is interesting.

TWO GIRLS IN CHINA (Eclectic School Readings), by Mary H. Krout. With map and illustrations. The American Book Company, Chicago, New York, Cincinnati. Pp. 208. Price, 45 cents.

Just previous to the Boxer uprising the author made an extensive trip through China and has thus been able to write accurately this little book, which can be well used as a supplementary reader. The geography of the country, as well as the customs and occupations of the people, are clearly stated, which makes the little book not only interesting, but also helpful to young readers. The illustrations are good.

AT THE CHURCH

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Bible Sword Drill.

Topic June 21: Eph. 6:10-18; 2 Tim. 2:15; Heb. 4:12, 13.

The Bible is the Christian's book of tactics, the "sword of the Spirit." It tells us what to do and how to do, and is itself the readiest weapon of defensive and aggressive warfare. Those who are "strong in the Lord and in the power of his might" are the ones who have the most thorough first-hand, personal knowledge of the Bible. Such men make the really strong preachers, effective writers, successful workers in all departments of church service. Such a preacher was C. H. Spurgeon. He was pre-eminently a Bible preacher. His wonderful versatility can only be accounted for thus. His sermons are Scriptural expositions, in which the great fundamental doctrines are set forth with marvelous readiness of illustration, of which the Bible is the most important source and to which is made constant appeal. Spurgeon's Calvinism was tempered and tendered and made triumphant by his reliance upon the "sword of the Spirit," not simply for proof-texts, but for the supply of instruction and inspiration which enriched and enlivened his preaching. In no other way could he have continued to preach and publish his sermons during the twenty-five or thirty years of his matchless ministry in the "Metropolitan Tabernacle," London.

And Theodore Parker, while radically different from Spurgeon in style and personality, was also a Scriptural preacher, as witness his "People's Bible," "Things Concerning Himself," "These Sayings of Mine," which are strikingly strong in suggestiveness and which, like the writings of Alexander Campbell, are peculiarly rich in the "seeds of things." Dr. Parker's preaching, like his remarkable prayers, had the flavor and fervor of the prophets and the evangelists.

Pre-eminently above all others, Alexander Campbell was a Bible preacher and writer. None so sane, sensible, simple, yet so surpassingly Scriptural; so sublimely eloquent with the great divine doctrines; so surprisingly apt and rich in quotations from the Word of God; so logical, conclusive, convincing as this man, who deserves to stand and who will continue to stand a peer among the peerless preachers, prophets, teachers and reformers of the ages.

We have no writer among us to-day whose writings have more of interest and hold more of profit than those of J. W. McGarvey. And the strength of McGarvey's defense of the Bible lies in his intimacy of acquaintance with the very words of Holy Writ. He literally knows the book, and while he may seem at times captious in his criticisms, yet his scholarly defense of the Bible as the inspired Word of God is worthy of all praise. And then there is A. McLean, of missionary fame and fervor. The charm of his writings lives in the very aroma of the Scriptures which they breathe. So saturated with the very language and spirit of the Word are McLean's writings that they exhale the very atmosphere which our gifted and gracious secretary breathes. It is the highest possible praise to say of any writer, preacher or public speaker that his words breathe the faith and fervor and scatter the fragrance and rich flavor of the "Word of God which liveth and abideth forever."

And there is no way to thus become strong in the Lord and in the power of his might save the old way of study, of consecration, of service. There are no short cuts to spiritual attainments. We must "take unto" ourself the whole armor; we must "put it on"—no one can put it on us; we must wear it, stand in it, sleep in it, ready always for conflict. And having done all, still continue to stand fast!

THE PRAYER-MEETING.

SILAS JONES.

"Nor Taketh Up a Reproach Against His Neighbor."

Topic June 24: Ps. 15:1-5; Jas. 3:6-13.

From the "scourge of the tongue" every one prays for deliverance. Its victims are a great multitude whom no man can number. They are found in every walk of life. Prominence of position invites attack; a humble calling does not afford protection. The upright man and the rascal are made to suffer. The habit of speaking unkindly and unjustly is old, it is not a purely modern device. A more extensive vocabulary enables the modern reviler to introduce great variety into his speech, but he does not seem to excel the ancient man in respect to malignity. A world of wickedness may find expression by means of a limited vocabulary.

We are going to talk about our neighbor, that is certain. He is the most interesting object within the range of our vision. What he does and says has a fascination for us which is not possessed by any object of nature, and it need not be thought that we can observe his actions in silence. Comment is certain to be made. We ought to talk about him. If he is a good man it is wrong to withhold words of commendation. The good man should have a reputation for goodness; how is our worthy neighbor to get this reputation if we refuse to give it to him? For the immature in character we can do no better thing than to let them see we are highly pleased that our neighbor walks uprightly. And we ought to give the bad man a reputation in harmony with his character. The liar, the cheat, and the unclean should stand before men for what they are. They should receive the punishment which people of right purposes visit upon evil doers. Let the evil man be known as evil, that he may not deceive others and mislead them.

Have we a right, is it our duty to say that our neighbor has lied, that he has defrauded, that he is an unclean person? Certainly, if we speak truly and in kindness. We have no right to repeat unsupported rumors and to talk freely of our suspicions. It is always in order to ask whether our readiness to speak of another's fault is evidence of an anxiety to protect the innocent or of a desire to gratify personal feeling. If our neighbor stands in the way of our financial or social success it is all too easy for us to detect flaws in his character which ought to be pointed out to the unsuspecting. The slanderous statement made to injure political or religious opponents is a common sin. It is hard to be just to the man who doubts our favorite dogma. His doubt is proof that his heart is not right, and it does not take a long time for us to discover what form his sin assumes. We lend a willing ear to any gossip who will make him out a great sinner.

The man who enjoys a practical joke when some other man is the victim is well known. Better known is the man who uses his tongue freely about his neighbor and who is very indignant when his neighbor talks about him. He considers it his privilege to pass judgment upon others; it says it is meddling when other people pass judgment upon him. We must all learn to go on our way unmoved while our actions are being sharply criticised. I am glad I do not have to decide which is the greater sinner, the man who criticises another recklessly and unjustly or the man who runs away from duty because somebody has said mean things about him. While we are calling attention to the evils of slanderous speech, we ought to think of the attitude to be taken by the one who is slandered. We must cultivate courage to meet the injustice of the tongue.

A solid blow has in itself the elements of its rebound; but a hundred little needles pricking at us—what is to be done with them?—Elizabeth Stuart Phelps.

HOME AND THE CHILDREN

For The Christian Century.

A Change of Mind.

Mayne Knight.

I've read 'bout Florence Nightingale
And Clara Barton, too,
And lots of other nice, good folks
And the noble things they do.
I thought I'd be an army nurse
When I'd grown as big as you.
But you'll not blame me for changing my
mind.
When I've told my troubles to you.

Down in the barn I found a cat
With little kittens three,
I tho't I'd take 'em to the house
So I could nurse 'em there you see,
But I never asked the mother cat.
Didn't know as she'd care a bit:
But I found my mistake soon afterward.
For she nearly took a fit.

I had just climbed up to the old hay loft,
And got 'em in my lap;
I tried to get down but was just too late,
I had 'most reached the third round.
With my head still up in the hay loft
And my feet far from the ground;
When that old cat just went k'spat!
And scratched my hands and face.

So mother, I let the kittens go bump,
To the hard barn floor below,
And the old cat jumped down after 'em.
An' I had to let 'em go.
But if they're badly hurt or sick,
She needn't depend on me.
For I'm not goin' to be a nurse.
For I've changed my mind, you see.

The laughter of little children is music
sweeter than the sound of an hundred
harps, and tenderer than the throbbing
of a thousand violins.—S. M. O'Malley.

An Opportunity for Writers.

We desire to devote two pages each issue to "Home and the Children," and wish to make them especially bright, attractive and helpful. We respectfully request suggestions and contributions from our readers. Little poems of from ten to twenty lines, storyettes of from 100 to 300 words, essays of 300 words. If you enjoy reading and writing, help us to make this department "just as you would like it." Address all communications to "Uncle Charlie," editor of children's page, care of Christian Century.

For the Christian Century.

Revealed Unto Babes.

In the course of a conversation with Canada (6 years of age), who has never been away from the Home Department, she said: "To me in substance our heaven is here, it must begin here, otherwise probably it will never begin. People can make heaven any time and anywhere they like. Nobody can hinder anybody from being really happy."

This truth has been evident to me for many years past, but it had been pointed out to me many times by many preachers and many poets and had to be proved again and again in my personal experience.

Somebody, therefore, must have told it to the child in so many words. I knew that either of two ladies could have taught her this truth, but neither of them has any recollection of having done so. Is it possible that we have in such cases illustrations of the truth of Luke x, 21?

Neither slavery nor imprisonment seems to have prevented Joseph from being happy, or, as his child would say, from being in heaven.

This little girl is in the habit of leading her father (who is blind) to make his missionary visits to the stations and people.

"Can a little girl like me lead a blind

man safely over brooks, precipices, past mules and camels?"

"Yes," the father said, "a clever girl like you can."

"No," she said, "it is God who helps me to do it."

What a saving it would have been to Moses if he had comprehended even at eighty what a girl less than eight seems to comprehend. See Ex. III. 11, and IV. 14, 16-24.

G. H.

Mt. Lebanon, Syria.

"Some Day."

When my son was four years old, and I a busy mother, with four small children to care for and doing my own housework, he often came to me with requests like these: "Mamma, couldn't you make me a ball?" or "Mamma, will you mend sister's little wash tub?" I often put him off by saying, "Yes, James, I will do it for you some day." One morning he asked me to sew the buttons on his shoes. I answered, "Yes, I must do that some day." He looked up quickly and said, "My, won't you have a lot of things to do 'some day'?"

Mothers, remember the day will come when you will have no little boy. Other hands will do for him the things you left for "some day." Aunt Marian.

The Dooryard of Heaven

By Stella
Magdalene Butler

Little Dorothy and old Uncle Ned were walking hand in hand along the shady walk toward the outskirts of the little Georgian city.

"Ya-as, honey, dar is a heaben. Ah know dey is. An' obah thar wha' mah wife, Chloe, an' mah little gal, Dinah, ar' sleepin' dey last sleep, am de do' yard of heaben.

"Ah tak's de pretty flowahs you gibs me ebery day an' puts dem on ther grabes, an' Ah know dat Chloe an' Dinah smile at me when Ah puts de flowahs thar. Ah knows it, co's Ah feels so happy den, jus' laike Ah used to whain dey was alibe.

"Mah little Dinah lubbed me, dat she did. She was a lubbly chile; she had such big, lubbly eyes, dat looked at you an' say 'Ah lub yo', mammy an' pappy.' But they took her away from us an' sol' her to a wicked master. It brok' mah po' Chloe's ha'nt, an' she died an' lef' me all alone. But biembly you' lubbly grand'mammy and good, kind Marster George, you' gran'pappy, bought ma, an' fin' out whah da took ma little gal, an' they done go an' fetch her heah to me. But she soon jine her mammy, an' den old Uncle Ned am lef' alone ag'in. De sun went down in 'old Virginia' dat day for me; but it came out ag'in when you was bo'n. Ah tell you, honey, I was glaid, foh Ah did lub a little baby so much.

"We's bain th' best a frien' s'ber since. De sun seems to shine to-day so bright! Ah don't kno' why; Ah guess it mus' be 'cause dat beau'ful syringa you planted las' year is jus' covered wif blossoms to-day."

"And you are going to take me over there and let me see it, Uncle Ned?"

"Yes, Do'thy. Ah axed yo' mammy, an' she say yo' might go. Ah know Chloe an' Dinah will be glad to have yo' come."

Little Dorothy May was six years old, a pretty golden-haired, blue-eyed darling, the daughter of Colonel and Mrs. May. A sweeter child than Dorothy never lived. Poor old "Uncle Ned," as Dorothy called her old darky friend, worshipped her and watched over her like a faithful dog. Ever since the war the old man had continued to live upon the May plantation, as much a fixture with the new as he had been with the old regime. To-day they were visiting the "do' yard ob heaven."

"See dat, honey; those lubbly blossoms—ain't dey grand?!"

The two gazed enraptured at the beau-

tiful white petals. The bush was literally covered.

"Oh, ain't they pretty, Uncle Ned?"

"Do'thy, dey looks lak' litt'l' white angels, all flyin' roun' dat bush." And Uncle Ned bowed his white head and covered his face with his hands, sobbing like a child.

"Why do you cry, Uncle Ned?" asked Dorothy, trying to soothe the old man.

"Cause Ah feels so happy!"

"I don't. It makes me feel sad when I see anyone cry."

"Ah won't do it no moah, den, honey."

Uncle Ned plucked a spray of the pure white flowers and gave it to the little child by his side. "Ah'se comin' back to-night, foh Chloe an' Dinah want me to. Dey seems to be callin' mah name all de

NOT DRUGS.

Food Did It.

After using laxative and cathartic medicines from childhood, a case of chronic and apparently incurable constipation yielded to the scientific food, Grape-Nuts, in a few days. "From early childhood I suffered with such terrible constipation that I had to use laxatives continuously, going from one drug to another and suffering more or less all the time.

"A prominent physician whom I consulted told me the muscles of the digestive organs were partially paralyzed and could not perform their work without help of some kind, so I have tried at different times about every laxative and cathartic known, but have found no help that was at all permanent. I had finally become discouraged and had given my case up as hopeless, when I began to use the pre-digested food, Grape-Nuts.

"Although I had not expected this food to help my trouble to my great surprise Grape-Nuts digested immediately from the first, and in a few days I was convinced that this was just what my system needed.

"The bowels performed their functions regularly, and I am now completely and permanently cured of this awful trouble.

"Truly the power of scientific food must be unlimited." Name given by Postum Co., Battle Creek, Mich.

¹ There is a reason.

Healthful desserts are just as easy as the bad kind. For further particulars see the little recipe book in each package of Grape-Nuts.

time to-day. Dey wahns me to come heah and be with dem, an' Ah'se comin'."

The Georgia sun was setting when Dorothy and her aged companion returned. The old mansion stood out in all its glory, picturesquely outlined against the dark forest of trees at its back.

* * *

It is midnight and every one asleep but the lone watcher by the graves of his loved ones. All of a sudden Uncle Ned sees from his post a tiny flame of fire shoot up from the old mansion. He is old and infirm, but with the strength born of horror and fright he runs from his trysting place toward the home of the being he loves.

Ere he reaches the mansion the heavens are lit with the blaze of the burning building. The other servants were aroused and trying to save the inmates of the blazing dwelling. Colonel May was not at home. Mrs. May, a semi-invalid, lay sick in bed. Little Dorothy was supposed to be in charge of her nurse. But Dorothy's nurse, it seems, was in the habit of visiting the wine cellar before retiring each night, unknown to her master and mistress, which on this night was her physical destruction, for she had overturned the light and thus set fire to the home. It was impossible to save the mansion or any of its contents. If those within escaped with their lives, that even would be a miracle. Not one in the crowd below would brave the fierce furnace to save those who must perish if assistance was not given soon.

A pitiful cry of a little child and the voice of a woman calling for help could be plainly heard.

A horrified yell and a tottering old negro dashes into the burning building. In a few moments he appears at one of the windows with the inanimate form of a woman in his arms. A horse blanket, held taut by lookers-on, caught her as she was dropped from his arms. Again he disappeared, and when next seen had little Dorothy in his embrace.

He does not care to throw her out, but jumps with her in his arms. The weight of the two breaks the blanket and the negro is thrown, crushed and battered, upon the ground, but the child is saved unharmed.

Everybody looks to see who the hero is, and they behold the crushed and fire-scarred form of Uncle Ned. They took him into his little cabin and laid him upon the rude bed, and then went back to try and keep the flames from spreading further. In the early morning the neighbors were startled by hearing the melodious voice of some one singing:

"De sun am shinin' bright;
De flowahs am so white,
I'se gwine up to heaven to-night."

It was Uncle Ned, and he wore a smile of indescribable joy and happiness upon his features. He was about to go on a journey to the "do" yard of heaven" to join his loved ones, never to be parted more.

Christ's name is the music that gives us strength to march on, to fight on and win our daily battles.

The thing one reads and likes and then forgets is of no account. The thing that sticks and haunts one and refuses to be forgotten is the sincere thing.

AN OPEN LETTER TO BRO. A. B. JONES.

Dear Bro. Jones: I have carefully read and reread your article in the Christian Century of June 4th and as it is a thought provoking discussion it has raised some serious questions in my mind to which I should like an answer. I desire to premise that I am a young preacher, and it has ever been my pleasure to learn from my elders and those whom God has given opportunity for wider research and deeper study than has been granted to me. I am in no sense seeking controversy. I should not know how to maintain it even though it were seemly. I simply desire light upon some of the things where in your article raises questions upon matters I have been taught to believe and have had the temerity to preach as fundamentals. Yet one thing more. I am a type of a class. Others than I am placed in the same predicament by the positions you seem to establish in the article in question. For this reason also I am desirous that you shall elucidate these matters further.

First, then, it seems to me that your position upon the question of baptism is squarely opposed to the teaching of Christ and the apostles. I need not quote Matt. 28:19-20 and Mark 16:16, for you are better acquainted with the Scriptures than I. But I have all my life been taught, and not only have I heard others, many of them much better taught than I, besides preaching myself, that baptism is Christ's own ordinance, and exists by his express command. Can this be wrong? If so, there will have to be a revision of our teaching. But this is not all. Your position puts it upon exactly the same footing as does the teaching of denominationalism, namely, that salvation is independent of baptism, and therefore baptism is non-essential. A non-essential is a transaction of no utility. But the supreme question to my mind is this: If of no utility, why did Christ command it? To say that it is an "outward seal," etc., as you do in your article, seems to me puerile in view of its non-essentiality.

What do I care for the outward seal when I have the thing itself? You say it is a testimony to the thing accomplished—the salvation of the soul. Still it would seem to me practically valueless in view of the fact that without it I have that of which you say it testifies. Then it goes farther still, for to admit its non-essentiality places us in the ridiculous position of preaching obedience to God without baptism, but placing it as a bar across the door of admission to our churches, precisely the position of the Baptist and pedo-Baptist churches. How can we be justified in such a contention as that?

My understanding has always been, and I have so preached, that the steps which make one a Christian at the same time make him a member of the body of Christ, his church. "Baptized into Christ" I have thought equal to being made a member of the family of God, or of the church of Christ. But your contention saves one without this union with the family of God, which was always the position of Mr. Moody and all evangelists of his class. Are they right? If so, then we are wrong and have been all the time. You may say that these matters are not touched upon by your article. True, some of them are not directly, but my request for information is as to the question which the article raised

in my mind. So I go a little farther still, and I notice your reference to the spirituality of baptism. It has always seemed to me a matter of intense spirituality. But your contention has raised a doubt in my mind. The Pentecostians to whom Peter preached were believers. They saw the need of doing something. Hence their question. The reply of Peter suggests to my mind a blending of a moral, a physical and a spiritual transaction—repent (moral); be baptized (physical, from your standpoint); receive the gift of the Holy Spirit (spiritual); omitting the matter of the remission of sins, which is certainly a spiritual transaction also. It certainly seems to me that there is an intensely spiritual element that enters into the matter of baptism. But in this, as in the other matters, if I am wrong I desire to be set right. Beyond these things there is still the consideration that your position seems to me to be in direct conflict with the teaching and practice of the apostles and apostolic preachers. What right had Peter to demand baptism of the Pentecostians if it were not precisely in harmony with the mind of Christ? By what right did he presume to "bind it on earth?" Again, at the household of Cornelius, why insist upon it when to those believers the Holy Spirit had already been wonderfully imparted? Why this insistence that saved people should submit to an inconvenient, non-essential ordinance? It looks to me as though Peter went beyond his commission and acted upon his opinions. I certainly should be doing so if in answer to an anxious inquirer I should give him my thought upon the matter of his salvation instead of the words of the Scriptures. We see the same thing in connection with the conversion of the

THE REAL CRANK

is Plainly Marked.

A crank is one who stays in beaten paths when common sense tells him to leave.

The real crank is one who persists in using coffee because accustomed to and yet knows it hurts him. It is this one who always pays the penalty, while the sensible person who gives up coffee and takes on Postum Food Coffee in its place enjoys all the benefits of returning health.

A well known manufacturer's agent of New York city visited the grocery department of one of the big New York stores not long ago, and there he tasted a sample cup of Postum made the right way. He said afterwards: "Just through the energy of that young woman who was serving Postum there I became a convert to the food drink and gave up the drug drink, coffee, and got well."

"I had used coffee to excess and was gradually becoming a complete wreck, getting weaker and more nervous every day. I paid the penalty for using coffee, and when I tasted the delicious Postum I was glad indeed to make the change.

"So I gave up the coffee altogether, and have used Postum instead ever since. My family at first called me a crank, but seeing how Postum benefited me the first month they all got in line, and as a result of Postum's remarkable benefits to me we all drink it now entirely in place of coffee and we are well." Name given by Postum Co., Battle Creek, Mich.

eunuch, the Philippian jailer, Lydia, and all others mentioned. Ananias says to Paul, the repentant, longing, anxiously waiting one, "Arise and be baptized, and wash away thy sins," etc. Why this constant insistence that saved men shall submit to a non-essential ordinance? That is the question that perplexes me, and to which I desire an answer. To know the wherefore is inherent in my make-up. I never could be a Christian until I was shown a good reason why I should. Now, finally, if baptism is not a condition of salvation we certainly have no right to so preach, nor have we the right to demand it as a condition of church membership. Above all things I want to be right. If I have been deceiving people I want to know it. I have some people to baptize next Lord's day. I plead with them to obey the gospel. But if your position is the true one, Bro. Jones, their belief in Christ was all-sufficient, for they have been members of another organization, and I did wrong to advise them to be baptized when they came to me to try to learn "the way of the Lord more perfectly." As therefore you love the truth, Bro. Jones, I ask you to harmonize your position with the words of Jesus, and the teaching and practices of the apostles, thus leading a great number of your younger brethren into the light of perfect truth. Hoping that this letter and your reply thereto may be given the same publicity as the article upon which it is based, and once more assuring you that my sole object in thus addressing you is a desire to be right, I am, your brother in Christ,

J. W. Kilborn.

REPLY.

1. "Opposed to the teaching of Christ and the apostles." This is purely a question of interpretation. As it appears to me the position of my article is the only way to keep in harmony with Christ and the apostles.

"He that believeth on the Son of God is not condemned. He that believeth not is condemned already." This is the burden of the Savior's teaching throughout.

"Believe on the Lord Jesus Christ and thou shalt be saved."

"Whosoever believeth on him shall receive remission of sins."

"Being justified by faith we have peace with God."

This is the burden of apostolic teaching. If it be true that the penitent believer is saved, is it not true that "he that believeth and is baptized shall be saved?" If "in your heart you have forgiven a brother his trespass," and subsequently notify him of the fact, is it not still true that he was already forgiven prior to the notification? Baptism is a certificate of remission. If a mistake or failure in baptism renders inefficacious or unreal this prior forgiveness in God's heart, then the commission should read, "He that believeth not and is not baptized shall be damned."

2. "Baptism is Christ's own ordinance, and exists by his express command."

Yes, this is true, and yet it is equally true that baptism was not original with Christ. He found men practicing it when he came. If he adopted it and commanded it, it has the same binding force as if he originated it.

3. "Baptism is non-essential. A non-essential is a transaction of no utility."

This is not sound reasoning. Essen-

tiality and utility are not synonymous terms. A cook stove is very useful but not essential. We had good cooking and good eating before cook stoves were invented. Baptism is useful, very useful, as an assurance or certificate of God's favor, and yet it is not essential to salvation. The Lord's supper is very useful, but not essential to a man's salvation. And you might say, "What care I for the Lord's supper since I have the Lord himself?" Baptism is useful in marking a distinction between the world and the church as a visible organized body of believers. In many respects baptism is a very useful and important institution and should be kept intact and observed conscientiously, nor will any true believer who understands baptism as of divine appointment neglect it.

4. "The steps which make one a Christian at the same time make him a member of the body of Christ, his church."

This is true, but we must discriminate between being a Christian really and formally and between the visible and the invisible church. What constitutes one a Christian in heart (repentance toward God and faith in our Lord Jesus Christ) constitutes him a member of the heavenly family, the invisible kingdom. Baptism makes a man formally or ceremonially a Christian, and also makes him a member of the visible church, God's earthly kingdom. This was precisely Mr. Campbell's position. "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." In his explanation the Savior says "That which is born of the Spirit is Spirit." This moral regeneration gives a man spiritual life and character. If he is born or begotten of God he is God's child and in his family. Then comes the "washing of regeneration," or baptism of the body, which puts a man into the earthly kingdom, where he may enjoy that life and character previously found and formed when he was begotten or born of the Spirit.

5. "It certainly seems to me that there is an intensely spiritual element that enters into the matter of baptism."

Baptism, like the Lord's supper, should be always administered in a most reverent and spiritual frame of mind. But the spirituality is all in the soul and not in the baptism. When we speak of the spirituality of baptism or the Lord's supper we use metaphorical language transferring psychological qualities to material objects, the same as when we speak of a house of worship as a "spiritual house."

6. "What right had Peter to demand baptism of the Pentecostians if it was not precisely in harmony with the mind of Christ?"

But it was in harmony with the mind of Christ. The Savior commanded, "Go disciple all nations, baptizing them." The matter of the utility and essentiality of baptism has already been noted. Christ himself submitted to baptism, not because it was essential to his salvation, but upon the grounds of its utility as a divine institution.

7. "Why this constant insistence that saved men should submit to a non-essential ordinance?"

I pause to remark that this "constant insistence" is all in the imagination. There is no evidence that the apostles ever made one-fourth, nay, one-tenth the ado about baptism that many of our preachers do. They preached Christ; and

when persons were willing to accept him as a Savior they were baptized and then organized into churches for Christian living and work. There is very little in the New Testament about baptism—not an argument made to establish its claims. Upon the other hand, faith and justification by faith occupy a large space in Bible literature. The only formal attempt in the New Testament at a continuous, consecutive, logical theological argument is—not on baptism for remission—but on "justification by faith." Why is this? Because faith—a penitential trust in God and Christ—is essential to the soul's salvation from sin, and baptism is not. However important and useful it may be, it does not hold that position in the divine economy.

There are many other things that suggest themselves of which I would like to speak, but space forbids. I have aimed to meet all the vital points in Bro. Kilborn's article, and to write in the same Christian spirit that characterizes his letter. Most fraternally,

Liberty, Mo.

A. B. Jones.

Love is the seed of sacrifice.

A GOOD THING.

An Opportunity Christian Century Readers Cannot Afford to Overlook.

We really believe that if our readers fully understood the merits of the premium offer we are making in regards to "Literature of All Nations," that our small allotment would not be sufficient to satisfy one-tenth of the people who would desire to obtain a set on the terms we make.

"Literature of All Nations" was edited by J. P. Lamberton, to which is added the collection of Julian Hawthorne and that of the Hon. John Russell Young. The set of ten volumes contains more than 4,000 pages, each 6x9 inches. Printed from new plates from long primer type, substantially and artistically bound in royal blue cloth. Weight, 26 pounds. There are also 100 full-page copyrighted Demi-Teints from paintings of the world's best artists, together with over 500 original text illustrations.

The reading matter consists of over 1,600 individual biographies and over 3,000 selections from those authors' works, chronologically compiled by nations, and so indexed in Vol. X. (pp. 369 to 432), as to be readily referred to. Thousands of sets, printed from the same plates on the same kind of paper and bound in the same manner have been sold by subscription for from \$25 to \$30 per set. The cost of manufacture was undoubtedly more than we ask for a completed set. The publishers, meeting with reverses, were forced to auction sufficient sets to meet current obligations, and we were enabled to get about a thousand sets away below cost. By the aid of these we expect to increase our subscription list at least 5,000. The publisher's loss should be your gain, as we are virtually giving the sets away in order to build up our subscription list.

The best way for you to make sure of obtaining a set would be to send \$10 cash in advance. We then will mail to you ten yearly subscription blanks and the set of books as a premium. You then sell the blanks at \$1 each, thus getting your \$10 back, and in this way your books will have cost you no cash outlay.

PROGRESS OF PRACTICAL Y. M. C. A. WORK.

Of the many religious activities in this country, none has made greater progress during the past few years than the railroad work of the Young Men's Christian Association. Railroad corporations of the United States are erecting or assisting largely in the erection at the present time of a building every two weeks for the use of their employees, and to be administered by the Young Men's Christian Association. Of the 500 divi-

interest which the railroad company has in the best welfare of its employees. At the formal opening of this department building several addresses were made by prominent railroad officials, all of whom spoke in highest praise of the association's activity, especially of the religious and moral effect which is clearly shown in the lives of the men. The local officials of the Chicago & Eastern Illinois railroad, who have watched closely the work of this department, spoke of the change which had resulted

are to be used in many Sunday schools. There is not the slightest doubt that the flag decoration will be used more extensively in the churches of our country Children's Day, June 14, than ever before. The Conquest flags and pins may be secured now at the regular supply houses in most of the cities of our country, or they may be ordered directly of the Conquest Supply company, which has been recently organized for the purpose of supplying churches and Sunday schools with the Conquest flags, the na-



Y. M. C. A. Building at Dalton Junction.

ion and terminal points in the United States and Canada where such a work is needed, 182 have already been occupied.

A remarkable instance of the value of this work was shown quite recently on the occasion of the reception and formal opening of the Chicago & Eastern Illinois railroad department building of the Young Men's Christian Association of Chicago. A little more than a year ago this association received a letter from W. J. Jackson, then assistant general superintendent of the Chicago & Eastern Illinois railroad, asking that an investigation be made at their Chicago terminal, located at Dolton Junction, with a view of establishing a department of the association at that point. The investigation was made and a report submitted to the company by L. Wilbur Messer, general secretary of the Chicago association. In this report and recommendation the railroad company was asked to erect and equip a building at this point, and lease the same to the Young Men's Christian Association of Chicago for a period of twenty years, and to make an annual appropriation toward the support of the work of \$1,500. In addition to this, to furnish fuel, electric light, water, telephone, repairs on the building, pay insurance, give free freight frank and order system. Within a few days the report was accepted by the company and the erection of the building was immediately begun. The building was completed and association work begun Oct. 15, 1902. The total cost of building and furnishings was about \$13,000. It contains a splendid parlor and reading room, correspondence room, restaurant and lunch rooms, thirty sleeping rooms, secretary's office, emergency hospital and toilet and bath rooms.

The building is splendidly furnished and the entire work is an evidence of the

increased sobriety and in better habits of the men.

It would be unfair, however, to say that the effort on the part of railroad companies in this regard is prompted entirely by religious and philanthropic motives. Railroad officials do not consider that they are justified in spending corporation funds for such purposes unless that expenditure also brings its return in the increased efficiency of the employees.

While railroad companies give liberally to the support of the associations, the control is left entirely with the men who associate themselves as members in the work. It is only by this means, together with the guidance of efficient secretaries in charge, that the best results can be secured.

CHRISTIAN CONQUEST MOVEMENT.

The Christian Conquest crusade inaugurated by Rev. S. M. Johnson is spreading with astonishing rapidity throughout the entire civilized world. Mr. Johnson is simply overwhelmed with correspondence and with invitations to speak at the great conventions. Already millions have adopted the Conquest flag and the Conquest flag and emblem are very rapidly becoming the acceptance emblems of all aggressive Christian activity. Six of the state Sunday school associations have officially adopted the flag and emblem and incorporate the Conquest movement in their organized work, while at least a dozen more of the state associations have taken up the Conquest work before officially adopting it. Flag Day and Children's Day coincide this year and the occasion seems a very opportune one for realizing the Conquest idea by the decoration in churches and Sunday schools. Special exercises appropriate for the day

tional flag and foreign nations flags, and all of the goods and literature required by the Conquest crusade. Friends of Mr. Johnson have organized this company for the purpose of assisting the crusade by manufacturing these goods in large quantities so that they may be sold at the lowest possible price and thus be put in reach of all those who desire to use them. The address of this company is 131-133 LaSalle street, Chicago.

The first edition of "The Story of the Conquest Flag" was sold out almost as soon as it appeared, and the second edition is now being issued. We predict for it a tremendous sale. The price is 50 cents, postage prepaid, and it may be had of the Conquest company.

CHRISTIAN ENDEAVOR SPECIAL TRAIN TO DENVER.

The passenger department of the Chicago & Northwestern Ry. has arranged for a special train account United Society of Christian Endeavor convention, Denver, July 9-13, 1903, to leave Chicago 10:30 p. m. Tuesday, July 7, with Pullman Standard and tourist sleeping cars, free reclining chair cars and standard day coaches through to Denver without change. This special train will enable Endeavorers and their friends to travel westward in congenial company and upon schedule arranged for their special convenience. The route is over the only double track railway between Chicago and the Missouri river, and will traverse the rich prairie and farm regions of Iowa and the Platte valley of Nebraska by daylight. Only \$25.00 round trip from Chicago, and correspondingly low rates from other points. Tickets good to return until August 31. Very low side-trip rates to points in Colorado. For illustrated folder and full particulars address W. B. Kniskern, 22 Fifth avenue, Chicago.

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are to appear. News letters should be con-
densed as much as possible. News items are
welcomed and should be sent in promptly.

NEWS AND NOTES

W. H. Kern, Huntsville, Mo., reports
six additions recently.

P. L. Cauble reports two additions at
Robinson, Ill., recently.

J. N. Crutcher of Compton Heights
church, St. Louis, begins with Central,
Moberly, Mo., June 21.

Two confessions and two by letter at
Hammond recently. Home Missionary offering \$30. Work is prospering under
Brother Sharp's ministry.

Horace Sibrell, who has recently
taken the work at Clarkston, Wash., re-
ports \$30 raised Children's Day, several
times their apportionment.

Raymond H. Smith of the Kensington
Christian church, Philadelphia, is giving
an interesting series of Sunday
afternoon addresses in the Y. M. C. A.

John T. Bridwell of the Anti-Mormon
Association, delivered the memorial sermon
at Trimble, O., and the address on
Memorial Day at Concord, Athens county.

A neat little church paper comes from
Arlington, South Dakota, where Arthur
H. Seymour is the faithful pastor. An
heroic work is being done in this pioneer
field.

J. S. Helm, singing evangelist, reports
23 added at the "East Side" church, Den-
ver, Colo., in a meeting recently closed.
J. W. Maddux preached some strong ser-
mons.

J. M. Crockett and L. W. Spayd sail
from New York July 12 for South Africa.
Their objective point is Durban, on the
east coast. The Christian Century
wishes this mission success.

Last week the Foreign Society received
another gift of \$500 on the Annuity Plan
from a brother and sister in Illinois.
They are old people and desire their

money to be used for the spread of the
gospel while they enjoy an income from
it.

G. P. Rutledge of Philadelphia delivered
the address before the Disciples' Union
of New York City June 9. The
meeting was held in the Lenox Avenue
church. A large audience was present.

The ninth season at Winona Lake
opened May 15. The program includes
world celebrities. More attention is be-
ing paid to the summer school than ever
before. The Bible school will be under
the charge of J. Wilbur Champman.

Many Sunday schools throughout the
country were prevented from observing
Children's Day, June 7th, on account of the
storms. The children can be de-
pended upon to do their full duty, and no
doubt the delayed schools will observe
the day next Sunday.

Richard W. Wallace, pastor Meridian,
Miss., writes us of a two and a half weeks' meeting in which the preaching
was done by Robert G. Frank of Phila-
delphia. There were seven accessions to
the church. Bro. Frank's work is highly
commended.

There has been a loss in receipts from
Home Missionary church offerings for
the past month of more than \$2,000.
There are many churches that have as
yet sent in no remittances for our home
work, from which we feel sure that we
shall hear during the month of June. If
your church is among this number, will
you not send in the offering promptly?
We are hoping that this may be the
greatest year for home missions in our
history. Be sure that your church helps
to bring this about. Send all offerings
for home missions to Benjamin L. Smith,
Y. M. C. A. building, Cincinnati, Ohio.

Mrs. Luella W. St. Clair, the newly
elected president of Hamilton college, ar-
rived in Lexington Wednesday, June 10.
She will spend the greater part of the
summer here making preparations for a
successful opening of Hamilton college in
the fall. The class day exercises of
Kentucky college were held Wednesday
morning, June 10. A novel program was
rendered. Six men were on the platform
declaiming at the same time, and each
in a different language, Greek, Latin,
German, French, Armenian and English.
After this event a trial was held in which
the "jack" or pony translation acted as
plaintiff and the professor in Latin was
defendant. The Jack won the suit.

Encouraging reports come from the
work at Sioux Falls, S. D., where E. A.
Orr is pastor. He is preaching to full
houses and to interested hearers. Never
in the history of the church was the
Sunday School in better condition. Great
interest is manifested in the pastor's Bi-
ble lectures, which are given every alter-
nate Wednesday evening. With paint
and oil and with carpet and matting, the
ladies have greatly improved the interior
of the church. Best of all people are
being added to the Lord. Last Wednes-
day evening the pastor led eleven young
men and women into the baptismal wa-
ters. And last Sunday morning he gave
the hand of fellowship to a young
preacher of good promise. He came to
us from the Christian Adventists. He
found that Adventism was too narrowing
for him and he wanted to get where he
would be in line with the great move-
ment for Christian union. He is proving
himself a very useful man, and we will
put him right into the harness. Such are
greatly needed out here.

Very Emphatic SOBRODA
are the claims made concerning the re-
markable results obtained from the use
of Vernal Saw Palmetto Berry Wine for
quick and complete cure of all stomach
troubles, such as dyspepsia, indigestion,
flatulence and catarrh of stomach, with
only one small dose a day.

These positive claims are made by
thousands who are cured as well as by
the compounders of this wonderful med-
icine. No statement can be too positive
concerning what this great remedy has
done, and is now doing for sufferers.

A small trial bottle is sent free and
prepaid to any reader of the Christian
Century who writes to Vernal Remedy
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Vernal Saw Palmetto Berry Wine will
cure any case of constipation, to stay
cured. The most stubborn case will yield
in less than a week, so the sufferer is
free from all trouble, and a perfect and
permanent cure is well begun with only
one small dose a day.

We have received thousands of unsol-
icited testimonial letters from persons
who have been cured by this wonderful
remedy, when other preparations have
failed.

Every sufferer from catarrh of the
stomach, constipation, torpid or con-
gested liver and kidney troubles should
write to Vernal Remedy company, Buf-
falo, N. Y., for a trial bottle.

Vernal Saw Palmetto Berry Wine is a
specific for the cure of inflammation of
bladder and prostate gland. A trial bot-
tle is sent free and prepaid if you write
for it.

For sale by all leading druggists.

Additions Reported Last Week.—Bapt-
ists, 563; letters and statements, re-
claimed, 67; from Methodists, 8; from
Presbyterians, 2; from Baptists, 17; from
Catholics, 2; unclassified, 5; total, 964.
Dedications, 1.—M. L. Buckley.

F. W. Barber recently closed his work
at Mystic, Iowa, to take the pastorate of
the church at Whatcheer. Bro. Barber
is a noble, faithful and conscientious
minister. His work at Mystic was most
successful. Finding the church in dis-
repute and somewhat disorganized, he
left it prominent in the community, well
organized and with all departments in a
flourishing condition. Bro. and Sister
Barber deserve praise for the faithful
work done in so difficult a field.—F. L.
Moffett.

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lege of Arts and Sciences. II. College of the Bible. III.
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Faculty composed of twenty-five experienced teachers
who have prepared themselves by special university
training. Music teachers have enjoyed the best advan-
tages of Europe and America.

Commodious girls' home. Neatly furnished dormitory
for young men. Well equipped laboratories. Good work-
ing library. Commodious recitation rooms. Accom-
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finest educational plants in the South. Buildings heated
by steam and lighted by electricity.

Expenses are very low considering the advantages
offered. The next session opens September 8, 1903.

Send for catalog to E. V. ZOLLARS, President
Texas Christian University.

CORRESPONDENCE

For the want of a house to live in, I shall go into the evangelistic work soon or accept a pastorate elsewhere. Churches desiring meetings this fall should address me here for dates. Work here in excellent condition.—Thos. J. Thompson, box 205, California, Mo.

Two accessions since last report. We have just put in a new baptismal in our church building. Hope to hold a revival meeting soon. I preached the annual memorial sermon for the I. O. O. F. at M. E. church on June 7, at 3 p. m.—F. D. Wharton, New Kirk, Okla.

Yesterday this church took an offering for home missions, the first in years. One hundred and twelve dollars was raised, with more to follow. The church will be enriched by the gift. The C. E. also raised the money for their own native missionary in India under Dr. Clough. It is a cause for thanksgiving.—E. R. Black, New Castle, Ind.

Closed a sixteen-days' meeting here recently, with Bros. Wm. T. Brooks and J. W. Tapp as speaker and singer, in which 54 were added, all by primary obedience, but three or four more have since been added, making 59 in all. These godly men are true yoke-fellows and will do any church good. God bless them.—B. S. Ferrall.

O. P. Spiegel of New Orleans preached the baccalaureate sermon for the Norville Collegiate Institute at Greensburg, Louisiana, Sunday, June 7. He preached again at night to an immense audience. A profound impression was made upon all present, and scores of my old boyhood friends expressed a strong desire to have Brother Spiegel come up at an early day and preach a series of doctrinal sermons. There is not a disciple in that entire country known to me. It seems, therefore, that a door is open to our plea in that community. C. M. Sitman.

The work here moves prosperously. The Bible school, already growing nicely, is now having a special season of revival under the influence of the Red and Blue contest. Our church has this year adopted the plan of combining our several missionary interests into two semi-annual offerings. The present prospect is for a very decided increase over former years in the amount contributed. I had the pleasure recently of delivering the baccalaureate sermon to our High School graduating class, also the memorial sermon at a union service, and the Decoration Day address.—F. W. Collins, Prescott, Ia.

At the earnest solicitation of the official board I have consented to labor at Knoxville, Ia., for three months, and if the financial matters can be arranged I may remain here permanently. There was one addition by confession and baptism last Sunday.—A. R. Adams.

Dedication at Cadwell, Illinois.—A few brethren living in and around Cadwell, Illinois, a town on the Chicago & Eastern Illinois Railroad, have just completed a very handsome and modern house of worship. On Lord's day, June 7, we dedicated this new temple. There was a debt of \$1,200 to provide for, which was a large amount for a little band of eight or

ten Disciples to be responsible for, after having raised and expended some \$1,800, as their property is valued at about \$3,000. But their neighbors came to their assistance, and the whole \$1,200 was raised, and with songs of praise and triumph their house was given to Almighty God. A preacher will be employed, a church, Sunday school and Endeavor society will be organized, and we believe that a good strong church will be built up in that rich community. May the good Father in heaven greatly bless those devoted Disciples in our prayer.—L. L. Carpenter, Wabash, Ind.

Ohio Notes.—A house full of people at Jeromeville last Lord's day attended the welcome meeting of Miss Mary Kelley, a former resident of that place. She has been a foreign missionary seven years, and sees the great need of it so

"Jamaica the Gem of the Caribbean Sea."

The island of Jamaica is a British possession in the Caribbean sea, 90 miles south of Cuba, in the midst of the Gulf stream and directly in the track of the trade winds. It is somewhat larger than Long Island, N. Y., being 150 miles long by about 50 miles wide—right in the tropics; yet, strange as it may seem there is no known tropical spot on earth that possesses a similar mild, equable, almost changeless climate—an atmosphere nearly the entire year around quite like early June in New England. Among many of its strange features is a riotous growth of tropical fruits, flowers and foliage. There is, however, a marked absence of venomous snakes, reptiles or insects. Furthermore, there are no



fogs or fevers, and in only few isolated localities can be found flies or mosquitoes. A northerner on arriving at Jamaica almost immediately begins to feel the effect of the soothing, tonic, restful air. While not being enervated, yet he seems to lose all the feverish desire to rush at something or go somewhere. Broken-down, tired nerves here find peace and relaxation. No one seems hurried; and everybody is cheerful, pleasant and comfortable, making this a veritable "land of peace and pure delight" for the invalid, and a marvelously interesting place for the student of botany,

much, and such good results from it, that she will soon return. Blachlyville, Ohio, is not behind on Children's Day. The Light and Life exercise was well practiced beforehand and given before a well-pleased, crowded house, and the best of it was, they raised by basket a box collection \$25 for foreign missions. The elders and superintendent there are all young married men.—Laban Funk.

Kingston, Mo.—Mr. Wyatt and I have just spent a very pleasant fortnight with our esteemed brother and sister, Mr. and Mrs. Harold Baldwin. Bro. Baldwin is the very able pastor of this church, and Sister Baldwin is his most excellent helpmeet. It was my good pleasure to know these good people in Texas, to work with Mrs. Baldwin when she was Miss Kyle, and to officiate at their marriage in San Angelo, June 4, 1902. Peace reigns here and this church loves its pastor and his wife. I lectured here June 1st on "The Resurrection," and the citizens were so well pleased that they petitioned me to repeat it or deliver another lecture and raised an additional purse to pay for it. I spoke on "The

well kept. There are railroads, electric cars, telegraph, golf links, and quite everything the most exacting might desire or require in an ideal summer resort, where there is no smudge required to keep black flies and mosquitoes away, and where the thermometer rarely reaches 88 degrees.

The United Fruit company's elegant "Admiral" steamers will sail every Wednesday and Friday from Boston only. Special reduced summer excursion rate, \$60 for round trip, including meals and berths; tickets good from May 1 to Oct. 1. To insure best state-rooms, application should be made immediately. Address Passenger Department, United Fruit Company, Boston, Mass., for "Tropical Holidays" and further information.

Christ," June 8th, to a crowded house. I am prepared to lecture on "The Resurrection" and conduct revivals. We are to hold a revival in Kingston this fall. We go to 514 Freeman avenue, Kansas City, Kansas, to-day, and will go to Texas July 1st to hold some meetings.—Frederick P. Wyatt.



During the first eight months of the missionary year there was a gain in the receipts for foreign missions of \$15,000. If there is a gain of \$7,000 during the last four months, or before September 30, it will bring the receipts up to the \$200,000 line. Shall it not be done? If we reach the amount, it will send a thrill of joy around the world. Our brethren all over the earth are in the highest expectancy. It will buoy the missionaries on in their work. It will nerve our churches for new and larger things. It will say to the whole religious world we are one of its growing, mighty forces. It will mark the beginning of a new era in all our ranks. God will bless us in a way in which we have never dreamed. The Lord is calling us in clear and definite tones to move forward. Will not the piteous wail of the lost in pagan lands pierce our dull ears, until we are glad to give them the gospel of peace, which is our hope and joy?

We implore our friends to act at once, with gifts large and small.

Cincinnati, O. F. M. Rains, Cor. Sec.

KENTUCKY UNIVERSITY COMMENCEMENT.

The closing exercises of Kentucky university took place last week at Lexington and were eminently successful. A feeling of encouragement and enthusiasm pervaded the atmosphere of the historic old institution. Great progress, both in attendance and endowment, was reported. The Bible college commencement took place on Tuesday, June 9. L. B. Haskins of North Carolina delivered the valedictory and took the honors. President McGarvey was in his happiest vein as presiding officer. Addresses were delivered by Messrs. Nooe of Kentucky, McLeod of Canada, Shishmanian of Constantinople, and Jones of Missouri. The cornerstone of the new Carnegie library was laid on Monday afternoon, June 8. The speakers of the occasion were Col. W. C. P. Breckinridge, President Burris A. Jenkins of Kentucky university, President James K. Patterson of State college, and Hon. C. J. Bronston.

The annual junior promenade was held at the home of President and Mrs. Burris A. Jenkins on Tuesday evening, June 9. The beautiful and extensive lawn was gaily lighted by Japanese lanterns, and the rustic walks and benches

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were filled with the guests of the two upper classes.

The commencement of Kentucky university came off on Thursday, June 11, and was one of the most satisfactory in the history of the institution. The salutatory address was given by Robert B. Hamilton and the valedictory by Ernest W. Gibson. One of the features of the morning was the unveiling of a large oil portrait of ex-President Charles L. Loos, painted by his daughter, Miss Loos. President Burris A. Jenkins made a brief address, in which he spoke of the success of the University during the past session. There was an increase in attendance of about 20 per cent. The funds for the woman's chair had been increased to \$23,000, while a total of \$44,000 was added to the endowment in both the College of Liberal Arts and Bible college. Prof. S. M. Jefferson, for the last session chairman of the faculty, was, at the suggestion of President Jenkins, created dean of the faculty by the board of curators.

The annual alumni banquet was held in the gymnasium after the commencement exercises. Mr. Hugh McClelland was toastmaster. Toasts were made by President Jenkins, President Luella W. St. Clair of Hamilton college and others. The board of curators met Monday morning. The president's report was read and ratified. The most important action was the creating of a dean of the faculty, and the raising of \$500 for athletic purposes. The board expressed their pleasure at the successful session of the university.

Minnesota Letter.

Some things happen that can't be explained. One of these things is, why do preachers rise, like a flock of chickens, and leave a state. Some preachers are always moving, like stray birds, but occasionally the whole bevy goes. Is it a contagion? It is certainly infectious. . . . Since there is a tendency to euphonious similarity in acute diseases, what better could we call this than "Ministerial Movisitio"? . . . The preachers of Minnesota are suffering with it in a malignant form. Bro. Tamar has left Minneapolis for De-

A Chance to Make Money

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keep perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 130 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail samples of fruit and full directions to any of your readers for nineteen (19) 8-cent stamps, which is only the actual cost of the samples, postage, etc.

FRANCIS CASEY, St. Louis, Mo.

trot, Bro. Scott leaves Second church, St. Paul, July 1, Bro. Knotts has gone from Litchfield to Eden Valley, Bro. Hood has resigned at Garden City, Bro. Davis has closed his work at Redwood Falls, Bro. Ely has gone to Missouri, Bro. Hosthume, the boy business preacher, has closed his work at Eden Valley and Main Prairie to put in resident pastors. In spite of all this, the kingdom goes on. It is bigger than men. . . . We have our new church under roof; expect to occupy it by early fall. It will give great joy to our hearts, and be an impetus to our St. Paul work. Six years ago we began with a five thousand dollar debt on the lot, and fifty-three discouraged brethren. Six years of hard work, but it is spelling out immeasurable joy. A city church is blasted out of solid granite. Every stone is cemented by the blood of sacrifice. . . . St. Paul Second church is just finishing its new building. It is not so commodious as the First, but an architectural gem. Bro. Scott has wrought a magnificent work with that people, besides his regular college work. . . . C. B. Osgood has proven the proper man for the new Grand Avenue church, Minneapolis. The Bible school averages 150, and the membership about doubled in eight months. . . . R. W. Abberly takes the Portland Avenue church, Minneapolis, July 1. J. K. Shellenberger has brought a new day to the Mankato church. . . . The Century is continually growing in favor up here. We like its policy; we like its spirit. It searches after truth, if happily it might find it. We hope it will never corner it. Truth can't be doled out. It must be pointed out, and we grow into its understanding. It can't be cornered, but who holds it in mutual fraternal trust possesses it. May you thus continue. A. D. Harmon, St. Paul.

NORTHERN CALIFORNIA NOTES.

The work at Chico, under the leadership of Thos. G. Pitton, moves steadily forward. They recently closed a "red" and "blue" revival in their Sunday School and now have an enrollment of more than 260 pupils. . . . The church at Gridley does well under the able ministry of B. F. Bonnell. He is one of the strong men in Israel. They have a beautiful, modern building, which was encumbered with debt but the debt has recently been provided for. . . . Oroville has determined to press forward again in the Lord's work. They have had many reverses and should have the prayers and sympathy of all God's people. . . . Marysville is calling for a minister. Here is a city of 6,000 people, a county seat, with Yuba City just across the river, another county seat. Truly, a strategic point. . . . Madison has re-

Omaha City Mission has secured a place to work at 24th and Ames avenue. Bro. Grimes is at work, and there seems to be a very promising outlook. B. L. Smith was in the city the first days of June. . . . J. H. Carr is at Ord in a tent meeting. The results at Elk Creek have not been reported. . . . Secretary presented state work at Elmwood on the morning of the 7th. A good offering was made. Bro. R. A. Martin is successfully leading this church. One lady made the good confession at the service. . . . The statistical cards are out after the figures relating to the churches. Let me urge upon the preachers and church clerks and Bible school superintendents and C. E. secretaries that this is an important item in the year's work. It should have immediate attention. It will take no more time now than a month later. Let us make a record this year in getting in our reports on time and all sending them in. We can lead all the states if we will push a little. . . . And while you are getting this out of the way do not overlook the matter of sending an offering for the work if you have not already done so. . . . The State Board had a very busy meeting at the Walton hotel in Lincoln, May 26th. A good attendance was had. The pulpit supply committee met at the same place on Monday, 8th, 1529 So. 18th street, Lincoln. . . . Lincoln First church paid \$100 and interest on their church extension loan June 1st. N. S. Haynes ministers here. W. A. Baldwin.

NEW ENGLAND LETTER.

Shall we ever be done with strikes and lockouts? I have devoutly prayed lately that we may. Our effort to hold a meeting in Bridgeport was utterly defeated by the trolley men's strike, which had been in progress about ten days when the meeting began. During the Sunday preceding my arrival the city had been convulsed with excitement, by riots. The police finally gained control, and the railroad company resumed the running of cars, but the people, with rare exceptions, would not ride. Some sympathized with the strikers, some feared outbreaks and violence, and many feared their business would be boycotted if they patronized the cars. The result was that the cars ran for days together with only here and there a few scattering passengers. It will be easily understood that in a city of nearly 100,000, with only a handful of people, we would not have power to overcome such conditions and get out the people to hear the gospel. I was conscious of being able to advise the course that would have infallibly have settled the whole unfortunate controversy. This would have been, of course, for all of the members of the company and all of their employees to become genuine Christians, and act accordingly toward one another, but the advice would not have been listened to. After a week I suspended the meeting, hoping, if conditions arose giving hope for success, to return at some future time. We have some faithful people in Bridgeport, and

Complexion Bad, Liver Torpid, Appetite Poor?

Horsford's Acid Phosphate clears the complexion by restoring stomach, liver and bowels to health. A strengthening tonic for mental, nervous or physical weakness.

they deserve a reward in the achievement of the full establishment of the church in their beautiful city. Geo. H. Brown, just graduated from Yale, has been efficiently preaching for them on Lord's days.

Sunday, June 7, I began a tent meeting in Worcester, Mass., under the auspices of the Highland Street church, which is ministered to by R. A. Nichols, late of Chicago. The tent has been well filled at the three services so far held. The people are full of enthusiasm, and indications are that we shall have a good meeting.

I want to tell the readers of the Century of a case that illustrates most forcibly how the men of faith though dead yet speak. Mrs. Abbott was recently received into this Highland Street church. Years ago, when she was a girl, she used to hear Jasper J. Moss preach in Haverhill. Those who have heard him will know what that meant to a thoughtful young person. He was one of the finest interpreters of the Word I ever heard. This lady did not then become a Christian, for some reason, but she never forgot the expositions of Scripture which thus sank into her heart. Afterwards she entered another religious body, but was never able to reconcile the theology taught with the simple teachings of the Bible. A few days ago she had these things brought freshly to her mind by Bro. Nichols, and at once yielded to them and came into the church. She is one of the happiest persons I have met in a long time, and she is now busy trying to induce others to hear and accept the plea. So, my brother preacher, if you are faithfully preaching Christ, do not be discouraged though all do not accept the message at once. If truly the seed of the kingdom, it will be germinating in some soul long after you have ceased from toil.

I am convinced that our people do not realize how rapidly our principles are advancing. I do not mean in new churches started and converts baptized. This feature is phenomenal and gratifying in the extreme, but I refer to the hold that the thought of an undenominational Christianity is gaining upon the public mind in general. This thought is growing faster, I believe, in New England than anywhere else I have been. In one of the larger places on this coast I found two preachers ministering to large congregations with no denominational affiliations whatever. They wear no names, have no human creeds, practice immersion exclusively, and in other respects are proceeding precisely as our people do. Each of them practice some things that belong to the temporary phases of the gospel rather than to the permanent ones, but this grows out of the literalism with which they protest against the laxity and abuses of denominationalism, etc. I mention these efforts not to indorse them, but solely to show that there is coming to many throughout this country the clear conviction that denominationalism must be forsaken. Both of these men were previously ministers in the denominations. There are many others like them. The conviction is finding its way into the greatest pulpits. Dr. Hills of Brooklyn said in his last Sunday's sermon: "The word for the Christian world for the next twenty years must be unity." I hope he will say this over in many forms till his great

congregation comes to feel it and to take hold of the practical problems involved in it. I am wondering how our churches and ministers are going to feel and to act when this matter of Christian union ceases to be our peculiar plea and becomes the plea of the Christian world. Time was when we preached Christian union as against the world. Now almost every one is taking a hand in it. The new order makes one feel a little queer! What is to be our part, when the whole Christian world gets practically to work at this business? The situation has already spoiled some sermons for us. Let us be careful that after all we do not draw back when others get ready to take the principles we have so enthusiastically preached and apply them to the great problems of faith and life.

Roxbury, Mass.

J. H. Hardin.

Echoes from Children's Day.

Belle Vernon, Pa.: We have raised our apportionment.—Sophie Nickel.

Akron, O.: Offering \$435. Will support both Mr. Titus and wife.—J. G. Slayter.

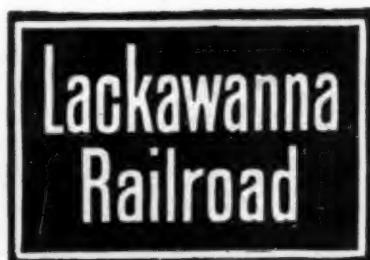
Hindsboro, Ill.: Our school will raise apportionment.—Chas. McDonald, superintendent.

The Parkville Sunday school at Judson, Ind., with only twenty members, sends \$21.50. This is a splendid record.

New Richmond, Ohio: Our treasurer sends you check for \$51, or \$30 more than we gave last year. The school has done its very best.—J. M. Helm.

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CHICAGO

Two additions and two baptisms at Douglas park last Sunday.

M. B. Cook preached at Humboldt Park last Sunday. He will be there again next Lord's day.

Jackson Boulevard Church—The children occupied the evening service on Children's day. The collection for foreign mission was \$125. . . . Bro. Darsie, by the advice of his physician, leaves us this week for a two months' rest. We trust he will return in the fall ready to work with renewed vigor. Two additions Sunday.

The Metropolitan Church is greatly encouraged as the realization of their long-cherished hope for a new building draws nearer. Four additions last Sunday. There were 117 present at prayer meeting last week. For the next four weeks the topic of the prayer meeting will be Institutional Churches and Their Work. Bro. Scoville will have charge.

Social Union of Chicago Disciples—A few weeks ago a committee was appointed by the Chicago Ministerial association to arrange for a social union and banquet at which the pastors of the various churches and a limited number of members of the official boards and other invited guests should be present. At the invitation of Prof. Ott, the Monroe Street church was selected as the place, and on Tuesday evening, June 11, over one hundred were seated at the tables and enjoyed the delightful fellowship and the elegant dinner prepared by the King's Daughters. George A. Campbell was master of ceremonies. Prof. Ott, C. A. Young, Mr. Van Exerman, Mrs. Jordan and Dr. Ames responded to the toasts. Our Guests, Social Life, The Chicago Spirit, The Ladies' Aid, and Unity. A committee was appointed on nominations. Mr. Campbell was elected president; Mr. Ott, vice president; Mr. Stover, secretary, and Mr. A. B. Wilson, treasurer. The committee recommended that another meeting of the union be held in October. This organization can do much to promote a genuine spirit of unity in our work in the city.

The Christian Reform Federation has been recently organized with headquarters at Lexington, Kentucky, for the purpose of advocating the following principles: (1) Municipal, county, state and national prohibition. (2) Equal rights, including the rights and duties of women to help redeem our land from the curse of rum. (3) Social purity. The present manager is James W. Zachary, whose address is Box 6301, Lexington, Kentucky. The federation purposes to secure the co-operation of five thousand or more members, each of the Christian, Methodist, Baptist, Presbyterian and other churches, in giving one dollar each or more per year to a common fund, thus creating a fund of several thousand dollars to pay lecturers to go into all the churches, school houses, court houses and lecture halls of the nation from year to year, and preach the gospel of temperance reformation, thus making Christian sentiment that will crystallize itself into votes and lead to the overthrow of the liquor traffic.

Commencement at the Female Orphan School.

May 28 closed the thirty-third session of the Female Orphan School. S. J. White of Cameron, Mo., preached the baccalaureate sermon on Sunday, May 24. The commencement address was delivered by F. G. Tyrrell of Saint Louis, on Thursday, May 28. These were masterly efforts and worthy of the men and the occasion. More than two thousand were present at the reunion on the college lawn commencement day. . . . On Wednesday, the 27th, the incorporators held a very enthusiastic meeting. They showed themselves alive to the needs and improvement of the institution and recommended the erection of an addition to the building to furnish class rooms, bath rooms, etc., that have long been needed. They also accepted a proposition from the Hon. E. S. Gosney of Flagstaff, Ariz., to equip and provide a trained instructor for a department of industrial arts. It is the purpose of the local board to have all improvements completed by the opening of the next session, if possible. . . . There were six graduates in the literary department, and two in music. The incorporators expressed themselves highly pleased with the financial condition of the school, the earnings having more than doubled those of the last session. The outlook for the coming session is very promising.—E. L. Barham, Camden Point, Mo.

COTNER COMMENCEMENT.

June 10 closed the most prosperous year of this school during the past eight years. In all departments three hundred and twenty-five have been enrolled, of which one hundred and fifty-two are credited to the various courses and departments of the College of Arts. The enthusiasm grew to the end, and in spite of very adverse weather, conditions, floods, etc., the attendance was good. The usual elements of the program were successfully carried out. The class orator, George H. Combs of Kansas City, was delayed by floods, reaching Bethany two hours late, but found a patient audience waiting, and abundantly repaid them in his eloquent and appropriate address. He will always be a favorite on this platform. The music, under the charge of Mrs. Lola Mix Sutton, principal of the school music, was excellent. . . . The meeting of the board was vigorous and business-like. A special

canvass for students as well as funds will be made. . . . During the year an effort has been made to utilize our excellent talent, mostly of this state. Besides Brethren Muckley and Crewdson, Brethren Baldwin, Schell, Lemmon, Bicknell and Hill have rendered excellent service in practical and helpful lectures. Brother Hill devoted a week to classes in pastoral theology; also an excellent popular lecture. His earnest and sacrificing friendship for the school has won him many friends here.

Next year a course of one year for pastoral helpers, including all practical church work, is offered, and a certificate given for those completing it. The best talent available, both within and without the faculty, will be used. Also a year of medical work will be offered, for which advanced standing is offered in the medical department. New enthusiasm has been awakened in athletics, our young men having scored marked successes among the colleges of the state. The State Ministerial Institute, with Dean Lhaman of Columbia Bible college chief lecturer, opens July 20 at Cotner university for two weeks. It will doubtless be an excellent session.

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Birmingham, Ala.: Apportionment \$25. Offering \$93. First Christian church.—Katie Self.

N. E. A. CONVENTION BOSTON, July 6th to 10th.

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A. H. HANSON, G.P.A., Chicago.

Bringing in the Sheaves.
Many cheering reports are being received from the Children's Day offering. The following are some of the best:

Columbus, O.: Our collection reached \$80, and more to come yet. Think we will make it the \$100 before we send it in. Rainy day and evening kept many away. One whole class of working boys gave from \$1 to \$5 each.—G. H. Crawford, superintendent.

New Castle, Pa.: Reached the hundred dollar mark. Everybody happy. Every one delighted with the program. "The best we have ever had."—H. W. White.

St. Joseph, Mo.: Apportionment, \$500. Will send \$600.—James M. Irvine, superintendent.

Washington, D. C.: Class 11, Ninth Street Christian church, reached the \$100 mark.—John W. Pickett, teacher.

Sharon, Pa.: Children's Day offering not yet all in, but you can count on \$65. One class of girls of the "sweet sixteen" age gave \$25.—A. A. Honeywell.

Peebles, Ohio: We have reached our apportionment.—D. A. Morrison.

Huntington, Ind.: Took the offering yesterday for Children's Day and got \$35. Want to make it \$40.—Cephas Shelburne.

Falmouth, Ky.: Will raise between \$30 and \$35. Gave \$25 last year.—W. J. Rule, superintendent.

Canton, Ohio: Our Sunday school treasurer will to-day send you our offering of Children's Day, which is \$119.45.—P. H. Welshimer. This school gave \$85.12 last year.

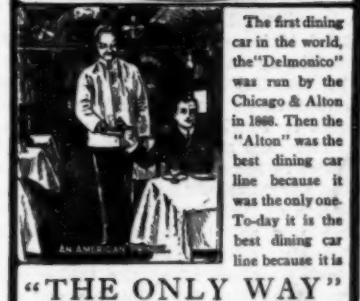
Stow, O.—The Sunday school gave some cents over \$35 one year ago. It is a small country school, enrollment about 40. This year its birthday box gathered \$13. The banner class gave a fraction over \$11. One young lady's mite box for the year contained \$6. June 7 saw an earnest, zealous committee and well-trained school render the beautiful exercises in a church lovely with flowers. Enthusiasm overleaped bounds at the announcement of \$65, an offering exceeding by \$30 the apportionment. Mrs. Neil MacLeod, Ravenna, Ohio.

Little, Ky.: Siloam Sunday school more than reached apportionment.—Ella M. Mackey.

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